

SIGNS OF QAYAMAT

By

Huzeer Tanjush Shorieh Hazrat Allama
Mufti Mohammed Akhtar Roza Khan Qadri Azhari

آثارِ قیامت

A INOORI PUBLICATION

**AASAAR
-E-
QAYAAMAT**



**THE SIGNS OF
QAYAAMAT**

By

**TAAJUSH SHARIAH, RAHBAR-E-TARIQAT, HAZRAT
ALLAMA MUFTI MOHAMMED AKHTAR RAZA KHAN
QADRI AZHARI QIBLA**

Translated into English by A humble servant of **ALLAH**
Muhammad Afthab Cassim Razvi Noori

**With The Blessings of
Ghausul Waqt Huzoor Mufti-e-Azam Hind
(radi Allahu anhu)**

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DUA FROM THE BLESSED LIPS OF A SAINT

Taajush Shariah, Rahbar-e-Tariqat, Mash'al-e-
Raah-e-Haqiqat Haadi-e-Ahle Sunnat Naa'ibe
Ghaus-e-Azam, Waaris-e-Uloom Aala Hazrat,
Ja Nasheen-e-Mufti-e-Azam Hazrat Allama
Mufti Mohammed Akhtar Raza Khan Qadri
Azhari

Bismillahir Rahmaanir Raheem

I came to know that my Dear **MAULANA AFTHAB CASSIM** has translated my book "**AASAARE QAYAAMAT**" in English.

It is very cheerful news. I pray to ALLAH that he accepts all his good deeds and bless him with all success and divine help in his pious efforts and make his work popular among the people and guide all the Sunni Muslims in the virtuous deeds and keep them righteous, firm and pious.

These words were dictated by **TAAJUSH SHARIAH HAZRAT ALLAMA MAULANA AKHTAR RAZA KHAN QADRI AZHARI QIBLA** to Haji Yunus (BOMBAY) on 15 July 2005.

TRANSLATOR'S NOTE

All Praise is due to Allah who created the Universe and will one day bring it to an end on the day of Qayaamat. Peace and Salutations upon Shaafa-e-Yaumun Nushoor Rasool-e-Akram (Sall Allahu alaihi wasallam) who warned us of the coming of Qayaamat and who through his vast knowledge of unseen bestowed upon him by Almighty Allah, informed us of all the signs of Qayaamat. Peace and blessings upon his illustrious family and distinguished companions who are guides on this world and who heard from the Prophet (Sall Allahu alaihi wasallam) about the signs of Qayaamat and warned those after them. Blessings upon all the Awliyah and Ulama-e-Haq who taught us about the signs of the Last Day.

Through the Grace of Almighty Allah and the Sadqa of Rasool-e-Akram (Sall Allahu alaihi wasallam), before you is the English translation of the book "Aasaar-e-Qayaamat" which was written by our leader, our bright guide and our great teacher of knowledge, who is none other than the true inheritor of the Knowledge of Sayyidi Aala Hazrat, the beauty of Huzoor Hujjatul Islam, the piety of Huzoor Mufti-e-Azam Hind and the humility of Huzoor Mufasssir-e-Azam Hind (radi Allahu anhumul Ajma'een), Taajush Shariah, Rahbar-e-Tareeqat, Ustad-ul-Ulama, Ja Nasheen-e-Huzoor Mufti-e-Azam Hind, Hazrat Allama Maulana Mufti Akhtar Raza Khan Qadri Azhari Qibla.

Alhumdulillah, this book written by Huzoor Taajush Shariah is a masterpiece on the topic and in this present time, I personally have not seen any book on the said topic that has been written with such command and so well referenced. There is no doubt Huzoor Taajush Shariah is the True Representative of Aala Hazrat Azeemul Barkat (radi Allahu anhu) in this era. May Almighty Allah bless him with good health and long life and always keep us in his shade. Aameen.

Aasaar-e-Qayaamat has been very well received amongst the urdu reading public both in the Indo-Pak subcontinent and abroad. I pray that the English translation too is accepted and is a means of our salvation in this world and in the hereafter. I would like to thank all those who have assisted in any way possible, in bringing this book into the hands of the people. Special thanks to Brother Sayyid Ebrahim Mahomed Razvi for being the first to arrange a copy of Aasaar-e-Qayaamat for my perusal and then Brother Tufail Mahomed Razvi who brought an original copy of the book on his visit to Bareilly Shareef this year. Also special thanks to Brother Mohammed Amod, Brother Mohammed Bana and Brother Muhammad Hassan Bacus for proofreading and making valuable suggestions to this translation. May Allah Almighty through the Sadqa of Rasoolullah (Sall Allahu alaihi wasallam) bless them and all those who assisted me during this translation, with Ajr-e-Azeem. Aameen

A humble servant of ALLAH

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

Esaal-e-Sawaab

This Book Has Been Published For The Esaal-e-Sawaab of :

Hazrat Maulana Mohammed Shaffee Okarvi alaihir rahma

Hazrat Mufti Muhammad Hussain Sakar alaihir rahma

Hazrat Maulana Faizal Farouk Razvi Noori

Marhooma Karam Faatima (Wife of Mol. Okarvi)

Marhoom Hajee Sayyid Faqeer Hoosen (Faqeera)

Marhoom Janaab Muhammad Noori Palmer

Marhoom Goolam Rasool & Marhooma Amina Goolam Rasool

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Marhoom Amjad Goolam Rasool

Marhoom Goolam Mohiy'ud'deen Hajee

Marhooma Halima Goolam Rasool

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Marhooma Ayesha Ismail Bacus

Marhoom Mukhtar Ahmed Bacus

Marhoom Inaethoola

Marhoom Cassim Mahomed

Marhoom Feroz Cassim & Marhoom Fazil Cassim

Marhoom Ahmed Cassim & Marhooma Faatima Bibi

Marhoom Ismail Kader & Marhooma Halima Bibi Kader

Marhooma Amina Amod & **All Marhooms**

**May Almighty Allah through the Wasila of Rasoolullah (Sall Allaho alaihi
Wasallam) bless them all with Maghfirat
and an exalted place in Jannat. Ameen**

A SIGN OF RECOGNITION FOR ALLAH'S DEEN

By a humble servant of Allah
Muhammad Afthab Cassim Razvi Noori

Throughout the world, the enemy of Islam and the misled sects are raising their heads once again, intent on causing harm to the Ahle Sunnat Wa Jamaat.

They try to mislead the unsuspecting Sunnis by claiming to be The Ahle Sunnat Wa Jamaat, yet they regard the teachings and practices of our pious predecessors as bid'at or acts of ignorance. In a time like this, there is a need to know who has been chosen from the court of Almighty Allah as the sign of recognition for His Deen.

No matter where in the world one may be, he will notice that in this century, Almighty Allah has chosen Mujaddid-e-Deen-o-Millaat Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qadri (radi Allahu anhu) as the sign of recognition for His Deen. This Aashiq-e-Rasool (Sall Allahu Alaihi Wa Sallam) who was chosen as a sign of recognition was no ordinary person.

He was drowned in the shore less seas of love of the Beloved Prophet (Sall Allahu Alaihi Wa Sallam). Aala Hazrat Azeemul Barkat (radi Allahu anhu) instilled the love of the Beloved Prophet (Sall Allahu Alaihi Wa Sallam) into the hearts of the people, in a time when the forces of shaitaan were working tirelessly to remove this love from the hearts of the Muslim Ummah.

Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qadri Barakaati (radi Allahu anhu) was not just an ordinary man. He became the source of the manifestation of the light and the love of the Prophet (Sall Allaho Alaihi Wa Sallam) throughout the Globe.

He blessed the world with once again attaining the true love of the Prophet (Sall Allaho Alaihi Wa Sallam). He left no stoned unturned in trying to protect the Imaan of the Muslim Ummah and at the same time, he built a great fort of knowledge, wisdom and plety, around him, in the form of illustrious students and Khulafa like, Sadrush Shariah; Burhan-e-Millat; Mufti Mahmood Jaan Peshawari and Allama Abdul Aleem Siddiq (alaihimur Rahma) etc. who remained steadfast in their mission to spread the true teachings of Islam.

There is no doubt that Aala Hazrat (radi Allahu anhu) is a great reformer and a true Aashiq-e-Rasool Sall Allaho Alaihi Wa Sallam. Today, on one hand, there are those who question the motives of disciples and well-wishers, who commemorate the Urs of Aala Hazrat (radi Allahu anhu) and the other beloved and honorable Awliyah Allah, whilst on the other hand there are those who can not bear to hear the name of this great Wali of Allah.

People ask the reason for which the name of Aala Hazrat (radi Allahu anhu) has been given such high status. It must be made clear that Grace and Disgrace is from Allah. Almighty Allah chooses whom He Wills to be the Sign of Recognition for His Deen and Alhumdulillah, he has chosen in this century the personality of Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) and He has given recognition to this Deen through the teachings of

Aala Hazrat (radi Allahu anhu), commonly known by those all over the world as MASLAK-E-AALA HAZRAT.

We should be honored and pleased to be granted the opportunity of being humble disciples and followers of MASLAK-E-AALA HAZRAT, for to be chosen to serve the mission of the personality chosen by Allah for the service of His Deen, is a great honor and a means of attaining immense blessings.

Aala Hazrat Ash Shah Imam Ahmed Raza Khan (radi Allahu anhu) left behind great Khulafa and well-learned scholars of Islam, who strived with sincerity and dedication, to serve the Muslim Ummah.

With the exception of his Khulafa and students, Aala Hazrat Azeemul Barkat (radi Allahu anhu) left behind two sparkling stars in this world. One being his elder son, TAAJUL ATQIYA, RAEESUL ULAMA, HUJJATUL ISLAM HAZRAT ALLAMA MAULANA SHAH MUHAMMAD HAAMID RAZA KHAN (radi Allahu anhu) and his younger son, TAAJEDAAR-E-AHLE SUNNAT, SHAMSUL AARIFEEN, GHAAUSUL WAQT, HUZOOR MUFTI-E-AZAM HIND, HAZRAT ALLAMA MAULANA ALHAAJ, ASH SHAH ABUL BARKAAT, AALE MOHIY'UD'DEEN JILAANI, AAL-E-RAHMAN MUHAMMAD MUSTAFA RAZA KHAN QADRI BARAKAATI RAZVI NOORI (radi Allahu anhu).

Both these personalities were great Giants of the Muslim world. Their piety, knowledge and actions spoke for themselves. After these personalities left this world, they left behind numerous students and Khulafa, who followed in their footsteps and who served Islam with sincerity and love.

The Representative and the True Inheritor of the Knowledge, Wisdom, Piety and Splendour of this illustrious chain of grandmasters, in this present time is none other than Taajush Shariah, Rahbar-e-Tariqat, Ustadul Ulama, HAZRAT ALLAMA MAULANA MUFTI MOHAMMED AKHTAR RAZA KHAN QADRI, who is the author of the book "AASAAR-E-QAYAAMAT".

Huzoor Taajush Shariah is a personality who is serving the Ummah with sincerity and honour and has followed in the footsteps of his illustrious predecessors. Alhumdulillah, his knowledge, wisdom and piety is an example of his predecessors. Huzoor Taajush Shariah is the foremost and one of the most celebrated personalities in the Sunni Muslim World today. One of greatest qualities is his firmness and steadfastness in the issues of Shariat. Alhumdulillah we are fortunate to still have such revered and honorable personalities amongst us today.

We pray that Almighty Allah blesses him with a long and healthy life and may we always be blessed with being under the umbrella of the mercy of the pious servants of ALLAH. Aameen

**Dushman-e-Deen ko Mitaane ke liye
To Destroy the Enemies of Deen-e-Islam
Maslak-e-Ahmed Raza Tafwaar he
The Maslak of Aala Hazrat is a Naked Sword**

**Khanqaho ki Hifaazat ke Liye
For the protection of the Nobility of the Khanqahs
Maslak-e-Ahmed Raza Deewar he
The Maslak of Aala Hazrat is a Fortress (Wall)**

INTRODUCTION FROM THE ORIGINAL BOOK

Qayaamat is real and true and is a fundamental belief of Islam. Verily it will come in its appointed time and it will most definitely come. Almighty Allah says,

أَنَّ السَّاعَةَ آتِيَةٌ

“Verily Qayaamat will come”

Any person who rejects the reality of Qayaamat or even has the slightest doubt regarding it, is a Kaafir (infidel) and is out of the folds of Islam. Almighty Allah has set aside a special day in which to give either the reward or punishment to His servants for their good and bad deeds. It is the day when He will give Jannat to the pious and Jahannum to the disobedient. In terms of Shariah, this day is known as Qayaamat.

Qayaamat is of three types:

- [1] Qayaamat-e-Sughra
- [2] Qayaamat-e-Wusta
- [3] Qayaamat-e-Kubra

Qayaamat-e-Sughra refers to death:

“مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ”

In other words, “One who died has had his Qayaamat”

Qayaamat-e-Wusta is when all the people of a certain era die and then new people are born in the next era. Qayaamat-e-Kubra is that day when the skies, the earth and everything in it will cease to exist. [Al Malfooz Part 3 pg 49]

When will Qayaamat come and after how long will it come? With the exception of blessing the knowledge of this to the Holy Prophet (Sall Allahu Alaihi wa Sallam), Almighty Allah kept this information hidden from all His other servants. The Holy Prophet (Sall Allahu Alaihi wa

Sallam) was commanded to keep this information hidden from his Ummah. It has been mentioned in the Haashia As Saawi (commentary of Jalaalain) as follows:

”أنه اطلع على الجنة وما فيها والنار وما فيها وغيره
ذلك مما تواترت به الأخبار ولكن أمر بكتمان البعض.

“Almighty Allah has blessed the Holy Prophet (Sall Allaho Alaihi wa Sallam) with the knowledge about Jannat and Jahannum and all that which is in it, but He commanded him to keep certain information hidden. In this, the information is narrated on the basis of tawatur.” [As Saawi volume 2 pg 104]

Thus, the Holy Prophet (Sall Allaho Alaihi wa Sallam) did not inform any of his Ummah about when Qayaamat will come, and after how long it will come and in which year it will come. However, the Holy Prophet (Sall Allaho Alaihi wa Sallam) did inform his Ummah about the month, day and date when Qayaamat will come. Actually even our children are aware of the fact that Qayaamat will come in the month of Muharram, on the 10th of this month, on a Friday, between the time of Zohr and Asr.

After the passing of Hazrat Esa (alaihis salaam), when the sweet fragrant breeze will blow causing all the believers souls to be easily removed, then only kaafirs will be left on earth. After this, an era of forty years will pass over them wherein none will have any children and none will be less than forty years old. Not one of them will be even thinking of the coming of Qayaamat. Some of them will be engrossed in eating, some will be cooking, some will be painting the walls of their homes, in other words, each one of them will be engrossed in their daily chores as per their habit, when suddenly Hazrat Israfeel (alaihis salaam) will be commanded to blow the “Soor” (Huge Trumpet like object).

Initially, the sound will be very low and sweet and then the sound will become very loud and frightening. People will attentively listen to this sound and then faint and die. The sky will break into pieces. There will be such a powerful earthquake that the entire earth will tremble. The

mountains will break down into particles and be blown away like dust. The sun, moon and stars will lose their brightness and disappear. Even Hazrat Israfeel (alaihis salaam) and the Soor will cease to exist.

At that time, with the exception of ALLAH there will be no one else in existence. Almighty Allah will say,

لَمَنِ الْمُلْكُ الْيَوْمَ

“Whose Sovereignty is it today?”

Where are those who used to cause oppression? Where are those who showed pride and arrogance? Where are those who showed tyranny and forcefulness? There will be none existing then who will be able to answer. Then Almighty Allah, Jab'baar, Qah'haar will say,

لِلَّهِ الْوَاحِدِ الْقَهَّارِ

“Today is only the Sovereignty of the One, The Qahaar”
(Al Quran Part 24 Surah Mu'minoon verse 15)

Then, when Allah wills, He will bring Hazrat Israfeel (alaihis salaam) into existence and He will bring into existence the Soor and command Hazrat Israfeel (alaihis salaam) to blow it. The moment the Soor is blown, all the creation from the beginning till the end will rise including the Jinns, Angels, Humans, animals and all other living creatures will come into existence. On this day, the first person to rise from his grave will be Mustafa Jaan-e-Rahmat (Sall Allahu Alaihi wa Sallam). In his right hand will be the hand of Hazrat Abu Bakr Siddique (radi Allahu anhu) and in his left hand will be the hand of Hazrat Umar-e-Farouk (radi Allahu anhu). Then the Prophet (Sall Allahu Alaihi wa Sallam) will take with him all the Muslims who are resting in the graveyards of Makkah and Madinah Munawwarah towards the Maidaan-e-Mahshar. This will take place in Syria.

Before the coming of Qayaamat, numerous signs of Qayaamat will become apparent. Almighty Allah informed only the Prophet (Sall Allahu Alaihi wa Sallam) of this in detail and he in turn informed his

Ummah concerning these signs. Hazrat Huzaifa (radi Allahu anhu) reported

قام فينار رسول الله صلى الله عليه وسلم مقاما ما ترك
شيئاً يكون في مقامه ذلك الى قيام الساعة الا حدث
به حفظه من حفظه ونسيه من نسيه قد علمه اصحابي
هؤلاء، وانه ليكون منه الشيء قد نسيته فأراه فاذكره
كما يذكر الرجل وجه الرجل اذا غاب عنه ثم اذا رآه عرفه

“Once the Holy Prophet (Sall Allahu Alaihi wa Sallam) stood up and informed us of all that which was to happen until Qayaamat, which all these friends of mine are aware of. Thus, whosoever remembered this, remembered it and whosoever forgot this, forgot it. When any one of these things (which was mentioned) occurred and my friends pointed it out, and I had forgotten it, then I would remember it so clearly, like the face of a person who had disappeared was been explained and that I was recognising it by looking at him.” (Mishkaat Shareef pg 421) - Verily these things that were foretold by the Holy Prophet (Sall Allahu Alaihi wa Sallam) is only one drop from the vast sea of knowledge he possesses and it is only a brief glance of “وَعَلَّمَكُم مَّا لَمْ تَكُونُمْ تَعْلَمُونَ” “And we taught you all that you knew not.”

These prophecies and signs are broken up into two categories. One is called “Alaamaat-e-Sughra” (minor signs) and “Alaamaat-e-Kubra” (major signs). Alaamaat-e-Sughra are those signs that will become apparent long before the coming of Qayaamat and Alaamaat-e-Kubra are those signs that will become apparent very close to Qayaamat. The book in front of you discusses the “Alaamaat-e-Sughra” based on such a Hadith from Kanzul Umaal which explains approximately seventy two (72) signs of Qayaamat. My Murshid and my honourable teacher Huzoor Taajush Shariah Hazrat Allama Alhaaj Ash Shah Al Mufti Muhammad Akhtar Raza Khan Qadri Azhari Mudaziluhun Noorani firstly presented the very simple translation of the Hadith. He then only discussed those signs of Qayaamat which were not very well known amongst the general public. As for those signs that are well known

and understood, he just translated them as per the Hadith and in doing so, he did it so professionally, that those signs did not need to be further explained or commented on. The signs of Qayaamat which Huzoor Taajush Shariah discussed and explained in detail (in this book) have been supported from the Hadith Shareef relating to them. In doing so, this book "Aasaar-e-Qayaamat" has become a precious and attractive collection of Ahadith as well. In this book, Hazrat has discussed those in-depth issues relating to the signs of Qayaamat that have up to now been out of the knowledge of the general public. One of the greatest splendours of this book is the fact that everything which has been discussed in this book has been supported by authentic proofs with references. I further added the actual text of the narrations and their actual references into the book, which will be very easy for keen readers, that whenever they feel it necessary, they may refer to the actual source. In some parts of the book, footnotes have been added by me so that the reader may attain as much information as possible relating to the signs of Qayaamat so that they may continue to live their lives correctly feeling confident.

I would also like to sincerely thank Hazrat Maulana Muhammad Asjad Raza Khan Qadri Bareilvi and Hazrat Maulana Mufti Muhammad Shuaib Raza Saaheb Naaimi for guiding me in setting this document. I must also thank Hazrat Maulana Mufti Muhammad Yunus Raza Uwaisi, Hazrat Maulana Qaari Muhammad Afroz Qadri Chiryakoti, Hazrat Maulana Mufti Muhammad Muti'ur Rahman Razvi, Hazrat Maulana Mufti Muhammad Jameel Khan Qadri Bareilvi, Hazrat Maulana Muhammad Irshaad Ahmed and all those who have assisted in proof reading etc. It would be unfair if I do not mention the name of Brother Muhammad Tauheed Baig Razvi (The Computer Operator for Markazi Computers) as he was very helpful in preparing this book. I pray that Almighty Allah blesses all those who assisted us with a good reward and we pray that this book receives acceptance amongst the professional and general community. We pray that it serves as a means of guidance to all and becomes a means of my salvation in the hereafter. Aameen

Muhammad Abdur Raheem Nashtar Farooqi

A humble disciple of Huzoor Taajush Shariah

And personnel member of Markazi Darul Ifta Bareilly Shareef

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

عن زيد بن واقد عن مكحول عن علي
قال قال رسول الله ﷺ: من اقترب الساعة اذا
رأى تسم الناس أضاعوا الصلاة، وأضاعوا الأمانة، و
استحلوا الكبائر، وأكلوا الربا، وأخذوا الرشى، و
شيدوا البناء، وأتبعوا الهوى، وباعوا الدين بالدنيا،
واتخذوا القرآن مزامير، واتخذوا جلود السباع
صفافا، والمساجد طرقا، والحريز لباسا، وكثر الجور،
وفشا الزنا، وتهاونوا بالطلاق، واثمن الخائن،
وخون الأمين، وصار المطر قيظا، والولد غيظا، و
أمراء فجرة، ووزراء كذبة، وأمناء خونة، وعرفاء
ظلمة، وقلت العلماء، وكثرت القراء، وقلت الفقهاء،
وحليت المصاحف وزخرفت المساجد، وطولت
المناير، وفسدت القلوب، واتخذوا القينات، و
استحلّت المعازف، وشربت الخمر، وعطلت
الحدود، ونقصت الشهور، ونقضت المواثيق،
وشاركت المرأة زوجها في التجارة، وركب النساء
البراذين، وتشبهت النساء بالرجال والرجال بالنساء،
ويحلف بغير الله، ويشهد الرجل من غير أن

يستشهد، وكانت الزكاة مغرماً، والامانة
 مغنماً، وأطاع الرجل امرأته وعق أمه وأقصى أباه
 وصارت الامارات مواريث، وسب آخر هذه
 الأمة اولها، وأكرم الرجل انقاء شره، وكثرت
 الشرط، وصعدت الجهال المنابر ولبس الرجال
 التيجان، وضيق الطرق، وشيد البناء واستغنى
 الرجال بالرجال والنساء بالنساء، وكثرت خطباء
 منابرهم، وركن علمائكم إلى ولا تكمل فاحلوا لهم
 الحرام وحرموا عليهم الحلال وأفتوهم بما يشتهون،
 وتعلم علماءكم العلم ليحلبوا به دنانيركم و
 دراهمكم واتخذتم القرآن تجارة، وضيعتم حق
 الله في أموالكم، وصارت أموالكم عند شراركم،
 وقطعتم أرحامكم، وشربتم الخمر في ناديتكم و
 لعبتم بالميسر، وضربتم بالكبر والمعزفة والمزامير،
 ومنعتم محاويجكم زكاتكم ورأيتموها مغرماً،
 وقتل البري ليغيظ العامة بقتله واختلفت
 أهواؤكم، وصار العطاء في العبيد والسقاط،
 وطفف المكائيل والموازين، ووليت أموركم
 السفهاء (أبو الشيخ في الفتن وعويس في جزئه
 والديلمي). [كنز العمال، جلد ١٢، ص ٥٤٣/٥٤٤]

It has been narrated from Hazrat Zaid ibn Arqam (radi Allahu anhu). He narrated from Mak'hool, who narrated from Maula Ali karam Allahu wajhul kareem that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "It is from the signs of the nearness of Qayaamat, when you see people destroying Namaaz and harming what is given to them in trust and they make major sins halaal and they take usury and bribes and they make their homes of solid materials and they follow their desires and they sell their Deen (religion) in exchange of worldly gain and they recite the Quran like a song (1), and when you see people using the fur (hide) of wild animals (2) as adornment and when they make Musjids their pathways and when men start wearing silk, when oppression is on the increase and adultery becomes common and Talaaq (divorce) is regarded as a minor issue and things of trust are kept in the care of treacherous people and when the honest people are regarded as treacherous and when rain becomes the means of intense heat (3) and when children become the cause of heartache and the corrupt become wealthy leaders and the liars become advisors and the treacherous become leaders and the oppressors become law enforcers and the Ulama fold their hands on their chests and lower themselves before the wealthy and when there will be an abundance of Qaaris and a shortage of Fuqaha (Religious Theologians) and when Holy Books are lined with gold and Musjids are decorated and Mimbars (pulpits) are made spacious and the hearts become wicked and when people keep singing girls and when musical instruments are regarded as halaal, and when alcohol is consumed openly and when laws set by Allah are left aside and when the months become

Footnotes: (1) In other words the Quran will be read with high and low pitches or with musical ways and possibly even the second point has also occurred and the first point is already common amongst the Qaaris of today. (Azhari)

(2) From this the prohibition of sitting on the lion skin etc. is evident and this prohibition has also been mentioned in a few Ahadith, and if the intention of this is based on showing pride, then it being disallowed will fall under the category of being prohibited. (Azhari)

(3) Possibly it means that there will be less rain and more drought or that the rain will not really benefit the crop (Azhari)

short and when promises and agreements are broken and when wives become partners in their husbands businesses and when women ride on Turkish horses and when females imitate (dress like and behave like) males and males imitate females and when an oath is taken other than in the name of Allah, and when people come forward to give testimony even though they are not asked to do so and when people will regard the giving of Zakaat as a penalty and Amaanat (money and other things given in trust) will be regarded as prize money and men will be obedient to their wives and they will disobey their mothers and distance themselves from their fathers and when agreements will be regarded as inheritance and the latter people in the Ummah will slander the predecessors (1) and a person will be respected based on fear of his wayward behaviour and there will be an abundance of soldiers and the ignorant will go onto the Mimbars (pulpits) and men will wear crowns and roads will become narrow and the residence (of people) will be built very high, with solid materials, and males will be intimate with males and females with females and there will be numerous Khateebis (those who deliver the sermon) on your Mimbars and your Ulama will lower themselves before your custodians and they will say that which is haraam, to be halaal for them, and they will command that which is halaal to be regarded as haraam and they will give them fatwas (decrees) as per their desires and your Ulama will attain knowledge so that they may gather the dirhams and dinars of your wealthy leaders and you will make the Quran a business entity and you will destroy from your wealth that which is the haq (right) of Allah and your wealth will be in the control of your persecutors and you will break your family ties and consume alcohol in your gatherings and gamble, play the Tabla and other musical instruments and you will not give your needy your zakaat and you will regard giving zakaat as a penalty (a burden) and when the innocent are being killed and the ordinary

Footnotes: (1) In this time, this refers to the raafidhis (shia), Kharijis, Wahabis, deobandis, naichris, and qadianis etc. and like them, all the other corrupt sects. (Azhari)

people will be uncomfortable, your thoughts will be otherwise, and pardon will be common amongst servants and those of low standing in community and measurements and weights will be lessened (2) and the administrators of your affairs will be foolish people. [Kanzul Umaal, Vol 14, Pages 573/574]

WHEN PEOPLE WILL DESTROY THEIR NAMAAZ

There are few ways in which people will destroy (squander) their Namaaz. One way is by not abstaining from impurities (Najaasat). This will be when there is such an amount of Najaasat on the clothing that it will cause the Namaaz to be invalidated, or by reading Namaaz in an impure (Na Paak) place or by not making wudhu correctly or by not fulfilling any condition or fundamental necessity of Namaaz, or (Allah Forbid) by being empty from inner purification and the light of Imaan in this way, that one becomes deprived from treasure of the respect of Almighty Allah and the Holy Prophet (Sall Allahu Alaihi wa Sallam), and to reject any of the necessities of Deen, such as Almighty Allah's Majesty and the Knowledge of the Unseen of the Holy Prophet (Sall Allahu Alaihi wa Sallam) or to reject the Finality of the Final Prophet (Sall Allahu Alaihi wa Sallam) etc, even though one who does these things is a reciter of the Kalimah. This is the worst scenario. In this, not only does the Namaazi damage his Namaaz, but he also destroys his Imaan. Today, the ones whom this refers to are the Wahabiyyah, Deobandis, Qadianis, Raafdis (shia) and all those who reject the necessities of Deen. It is for them that The Informer of the Truth (Sall Allahu Alaihi wa Sallam) gave this true information regarding the unseen: **سَيَصِلُ قَوْمٌ لَا دِينَ لَهُمْ** "There will be such a nation who will read Namaaz and they will have no Deen."

Footnotes: (2) In other words, the habit of intentionally cheating in weights and measurement will become common.

In all these cases, Namaaz in reality does not take place even though it seems that they are in Namaaz. Another way where one will destroy Namaaz, is when in reality one does not perform Namaaz. Another way that one destroys ones Namaaz is when in Ruku and Sajdah, one does not stay (composed) whereas to do so is waajib. In the same way, to omit any action in Namaaz which is waajib, or to read Namaaz without sincerity and humility is definitely something that destroys (invalidates) the Salaah. It is mentioned in Bukhari Shareef on the authority of Hazrat Huzaifa (radi Allahu anhu) that he saw a person who was not performing his Ruku and Sujood correctly. After he completed his Namaaz, Hazrat Huzaifa (radi Allahu anhu) said (to him), "You did not perform your Namaaz." The narrator says, "I think that Hazrat Huzaifa (radi Allahu anhu) told that person, 'If you had to die in this state, then you will not pass away on the Sunnah of the Prophet (Sall Allahu Alaihi wa Sallam).'" [Bukhari Shareef, vol 1 page 56]

The actual text of the Hadith-e-Paak is as follows:

عن حذيفة انه رأى رجلاً لا يتم ركوعه ولا
سجوده فلما قضى صلاته قال له حذيفة ما صليت
قال واحسبه قال لو مت مت على غير سنة محمد
صلى الله عليه وسلم

Destroying ones Namaaz here, also refers to delaying the Namaaz after the appointed time has expired. It is mentioned in the same Bukhari Shareef on the authority of Hazrat Zahri (radi Allahu anhu). He says, "I presented myself in Damascus at the blessed court of Hazrat Anas ibn Maalik (radi Allahu anhu). I saw him crying and I asked, what is your reason for crying? He replied, 'I did not recognise anything from the era of the Prophet (Sall Allahu Alaihi wa Sallam) besides this Namaaz, and this too has been destroyed.'" (Bukhari Shareef, vol 1, page 72)

The actual text of the Hadith-e-Paak is as follows:

عن عثمان ابن رواد اخي عبدالعزيز قال سمعت
الزهري يقول دخلت على انس بن مالك
بدمشق وهويكي فقلت مايكيك فقال لا اعرف
شيئا مما ادركت الالهذه الصلوة وهذه الصلوة
قد ضيعت

This Hadith has been quoted by Imam Bukhari on the discussion relating to reading Namaaz after its appointed time has expired. Also, Tibraani narrated from the same Hazrat Anas bin Maalik (radi Allahu anhu). He says that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "That Namaaz which is performed in its appointed time, and the wudhu for it is completely correct and in the Namaaz there is humility and sincerity in the Qiyaam (standing) and the Ruku and Sujood is done properly, then the Namaaz of that person comes out white and shining and says, 'May Allah protect you like you have protected me and for those who read Namaaz in the incorrect time and who do not make proper wudhu and who do not read with humility and who do not perform the Ruku and Sujood correctly, then his Namaaz comes out black and dark and says, 'May Allah destroy you, like you have destroyed me' Then when it reaches there, where Allah Wills, it is wrapped up, just like how old clothes are wrapped and it is then thrown onto the face of that Namaazi.

A narration with the same meaning has been narrated by Hazrat Ubaadah bin Saamit (radi Allahu anhu) and it is narrated from Ka'ab ibn Ujrah (radi Allahu anhu). He says, "Our Prophet (Sall Allahu Alaihi wa Sallam) emerged and we were seven persons. Four were our freed slaves and three from our Arabs (leaders) We were sitting in the Musjid of the Prophet (Sall Allahu Alaihi wa

Sallam) and he (Sall Allahu Alaihi wa Sallam) said, "Why are you people seated here?" we said, "We are sitting here waiting for Namaaz." The Prophet (Sall Allahu Alaihi wa Sallam) waited for a little while and then placed his blessed sight on us and said, 'Do you know what your Creator says?' We answered in the negative. He (Sall Allahu Alaihi wa Sallam) said, 'Then let it be known that your Creator says, 'One who reads his five Namaaz in its appointed time and one who keeps these Namaaz established and who keeps the principles of it protected and does not destroy his Namaaz, and do not destroy wrongfully the Namaaz through carelessness, then for him there is a promise upon Me, that I will enter him into paradise. For those who do not perform their Namaaz on time and do not protect its principles and who wrongfully destroy it through carelessness, then for them upon me there is no promise. If I Will, then I may punish (them) or if I Will, I may forgive (them).'" [Majma'uz Zawaa'id, vol 1, page 302]

The actual words of the Hadith follow:

وعن انس بن مالك قال قال رسول الله ﷺ من
صلى الصلوات لوقتها واسبغ لها وضوءها واتم
لها قيامها وخشوعها وركوعها وسجودها خرجت
وهي بيضاء مسفرة تقول حفظك الله كما حفظتني
ومن صلى لغير وقتها ولم يسبغ لها وضوءها و
لم يتم لها خشوعها ولا ركوعها ولا سجودها
خرجت وهي سوداء مظلمة تقول ضيعك الله
كما ضيعتني حتى اذا كانت حيث شاء الله لفت
كما يلف الثوب الخلق ثم ضرب بها وجهه رواه

الطبرانى فى الاوسط وفيه عباد بن كثير وقد
 اجمعوا على ضعفه. قلت ويأتى حديث عبادة
 بنحو هذا فى باب من لا يتم صلاته ويسئ ركوعها
 وعن كعب بن عجرة قال خرج علينا رسول الله
 ﷺ ونحن سبعة نفر اربعة من موالينا وثلاثة من
 عربنا مسندى ظهورنا الى مسجده فقال ما
 اجلسكم قلنا جلسنا ننتظر الصلاة قال فأرم
 قليلا ثم اقبل علينا فقال هل تدرون ما يقول
 ربكم قلنا لا قال فان ربكم يقول من صلى الصلوات
 الخمس لوقتها وحافظ عليها ولم يضيعها استخفافاً
 لحقها فله على عهدان ادخله الجنة ومن لم
 يصلها لوقتها ولم يحافظ عليها وضيعها استخفافاً
 بحقها فلا عهد له على ان شئت عذبتة وان
 شئت غفرت له

This Hadith has been narrated by Tibraani in Awsat and in Kabeer and the words of Imam Ahmed are as follows: "The narrator mentions that he was sitting in the Musjid of the Prophet (Sall Allahu Alaihi wa Sallam) at this time. (He says) 'We were sitting in the Musjid of the Prophet (Sall Allahu Alaihi wa Sallam) when at that time the Prophet (Sall Allahu Alaihi wa Sallam) emerged from his blessed Hujrah (room) at the time of Zohr Salaah. He said, 'You

People.....until the end." After this, Imam Ahmed presented the same meaning of the Hadith as was mentioned above.

WHEN THERE WILL BE NO REGARD FOR AMAANAT (THAT WHICH IS GIVEN AS TRUST FOR SAFEKEEPING)

In other words, the Amaanat will not be passed on to its rightful recipient. The word Amaanat (trust) in the Hadith is generalised, which refers to wealth, knowledge and actions.

It is in Tafseer-e-Khaazin under the commentary of the verse: as follows:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Verily, Allah commands you that hand over the trust to whosoever it belongs."

[Al Quran, Part 5, Surah Nisaa, verse 58, Kanzul Imaan]

This verse incorporates all types of trust, thus all those things of trust fall under its ruling which have been given in the responsibility of man, and this is based on three things:

The First type: is to have consideration for the Amaanat of Almighty Allah and this is to carry out what Allah has commanded and to abstain from what He has forbidden. It is the statement of Hazrat Abdullah ibn Mas'ood (radi Allahu anhu) that, "Amaanat is necessary in every thing, even in making wudhu, making Ghusl to be purified from impurities, Ghusl for Namaaz, discharging Zakaat, keeping fast and in every type of Ibaadat."

The Second type: is this that the servant should have full consideration of Allah's Amaanat in himself and this refers to all the

blessings that Allah has given in his body parts. The Amaanat of the tongue is that it should be protected from those things which are contrary to the Shariah, such as, telling lies, backbiting and slander etc. The Amaanat of the eyes is that it should be kept protected from looking at strange women and the Amaanat of the ears is that it must be protected from listening to vulgar, indecent, immodest and false words and it should also be protected from listening other things that are against the Shariah.

The Third type: is this that the servant should be considerate in his dealings with other servants of Allah regarding Amaanat. It is thus necessary for him to return any deposit or anything else loaned to him, to its rightful owners and to be distrustful with them is not allowed. Hazrat Abu Hurairah (radi Allahu anhu) narrates a Hadith that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "Amaanat should be returned to that person who left it with you and do not be distrustful with him who has been distrustful to you."

رواه ابو داؤد و ترمذی فقال حدیث حسن غریب

**Imam Tirmizi has mentioned This Hadith
to be Hassan Ghareeb**

In this, the issue of weight and measurements is also incorporated. To weigh less or measure less is haraam. It also generally refers to the trust given to kings and the wealthy and the trust that is upon the Ulama to deliver to the people with goodness. Thus all these things are from the category of Amaanat and Allah has commanded that the Amaanat must be passed on to its true recipients.

Allama Baghwi narrated on his personal authority. He says, "It was very seldom that the Prophet (Sall Allahu Alaihi wa Sallam) delivered a sermon to us and he did not mention this, 'He has no Imaan, who has no trustworthiness in him and he has no Deen, who does not fulfil his promises.'" [Tafseer Khaazin, vol 1, page 371]

The actual statement of Allama Baghwi is presented below:

عن انس قال فلما خطبنا رسول الله صلى الله
تعالى عليه وسلم الا قال لا ايمان لمن لا امانة له
ولا دين لمن لا عهد له

I (Hazrat Taajush Shariah) say, "The way for the Ulama to be good towards the Muslims, is for them to pass the message of Allah and His Rasool (Sall Allahu Alaihi wa Sallam) to them and to teach that knowledge to those worthy of it as this is their Amaanat with them. To hide this, is to destroy the Amaanat." (1)

Footnotes: (1) The Amaanat will also be betrayed (destroyed) in this way, that everything will be given in the hands of the unworthy ones to take care of. It has been mentioned on the authority of Hazrat Abu Hurairah (radi Allahu anhu) as follows:

بينما النبي صلى الله تعالى عليه وسلم يحدث اذ جاء اعرابي فقال متى الساعة
قال اذا ضيعت الامانة فانتظر الساعة قال كيف اضياعها قال اذا وُسِدَ الامر الى غير اهله فانتظر الساعة

During the time when the Prophet (Sall Allahu Alaihi wa Sallam) was conversing, a Bedouin came to him and asked, When will Qayaamat come? The Prophet (Sall Allahu Alaihi wa Sallam) said, When that which is given in trust is abused, then await the coming of Qayaamat. He asked, How will trust be abused? He (Sall Allahu Alaihi wa Sallam) said, When all your affairs are given in the hands of incapable persons, then await the coming of Qayaamat. (Mishkaat Shareef page 469)

Even this which the Prophet (Sall Allahu Alaihi wa Sallam) foretold can be seen today. We are seeing that control and power is in the hands of those who are totally incapable of this responsibility. Even the control of villages (and towns) is in the hands of such ignorant people. It has now gone to such extent that even such people are appointed as custodians and trustees of certain Musjids, who do not even read Namaaz and who are given this status only based on their wealth and richness and such bosses and wealthy people are these, who seldom come to the Musjid and if they do, then it is only for Eid and Baqr Eid Namaaz or sometimes they make Jumma Salaah. Also the control of certain Madaaris and religious institutes have been given in the care of those managers and secretaries who have no knowledge of Deen and who are totally unaware of the condition of the necessities of the people. It is obvious that even if the best of things is given in the control of incapable people, then it will become damaged and destroyed. In this time almost everything is in the hands of incapable people, but we must be grateful to Almighty Allah that there are still some people who are capable and worthy of these positions. (Farooqi)

Imam Jalaalud'deen Suyuti (radi Allahu anhu) has mentioned in his book "Al Laaiyul Masnoo'a" with his merit as follows:

عن عباس قال قال رسول الله ﷺ تناصحوا
فى العلم ولا يكم بعضكم بعضا فان خيانة فى
العلم اشد من خيانة فى المال

Hazrat Abbas (radi Allahu anhu) narrated that the Prophet (Sall Allaho Alaihi wa Sallam) said, "Be generous in the issues of knowledge and none should hide knowledge from another as it is worse to be distrustful in knowledge than being distrustful in wealth." [Al Laaiyul Masnoo'a, vol 1, page 208]

From the above mentioned discussion, everything has become evident and the obligation of discharging ones trust and the meaning of the term Amaanat has also become very clear. This is the condition of the comprehensiveness of one sentence that has come out of the blessed mouth of the Holy Prophet (Sall Allaho Alaihi wa Sallam) and the numerous interpretations and meaning of it that the explanation of no one really fully explain it.

میں نثار تیرے کلام پر ملی یوں تو کس کو زباں نہیں
وہ سخن ہے جس میں سخن نہ ہو وہ بیاں ہے جس کا بیاں نہیں

**"Me Nisaar Tere Kalaam Par, Milli Yoo To Kis Ko Zubaan Nahi
Wo Sukhan He Jisme Sukhan Naho,
Wo Baya he jiska Baya Nahi"**

"To Hide Knowledge" here means that one should not hide it from those who are worthy of receiving it, just as it was mentioned in the above mentioned discussion and this condition is explicitly evident from the Ayat-e-Kareema (verse of the Quran) and there is no doubt that this is worse than distrust in wealth. In some cases

this hiding of knowledge can lead to kufr, such as if they hide information regarding the excellence and status of the Holy Prophet (Sall Allahu Alaihi wa Sallam) and instead of that, they say such things which is not worthy of the status of the Prophet (Sall Allahu Alaihi wa Sallam). This used to be the manner of the (yahoodis) Jews in the past times and today those charged with this are the Wahabis and Deobandis etc.

The Beloved Prophet (Sall Allahu Alaihi wa Sallam) said, "In every Ummah there are some people who are yahoodis and in my Ummah, the yahoodis are those who try to falsify the Taqdeer which Allah mentions." [Al Laaiyul Masnoo'a]

The crux of the Hadith is very clear. The Holy Prophet (Sall Allahu Alaihi wa Sallam) referred to them as yahoodi due to the falsifying and their hiding of the truth. Thus, the Wahabis etc. who reject the Ilm-e-Ghaib (Knowledge of the Unseen) of the Holy Prophet (Sall Allahu Alaihi wa Sallam) and who intentionally hide the truth about his excellence and they do not accept all the necessities of Deen, then verily they too are charged with what has been mentioned in the Hadith. Also that Hadith which mentions "He has no Imaan, who has no trustworthiness" is evidence against those who reject it in its most true sense. Thus, their recitation of the Kalima in reality is of no benefit to them.

ذیاب فی ثیاب لب پہ کلمہ دل میں گستاخی
سلام اسلام ملحد کو کہ تسلیم زبانی ہے

**"Ziyaab fi Siyaab Lub pe Kalma Dil Me Gustakhi
Salaam Islam Mulhid ko, ke Tasleem-e-Zubaani He"**

From this it has become evident concerning that which has been mentioned in the Hadith Shareef about the issue where they will make major sins halaal. This sentence is consistent with the

previous phrase and both have the affinity of cause and the causer. In other words when the Amaanat is seized from them, then this refers to it being destroyed in the sense that they will be involved in committing major sins without any thought of it, or (Allah Forbid) they will in their hearts accept this as halaal, thus getting distant from Imaan and they will be displeased with the Deen.

The Hadith has both meanings and both groups are based on the different meaning of the Hadith and are charged with what is mentioned in the Hadith. As for the second group who regard that which is totally haraam as halaal, they are the ones who have had Amaanat seized and they are deprived of Imaan and out of the folds of Islam. And based on the Magnificence of Allah, every such sin and every such disobedience is regarded as Kabeera (a major sin) even though some sins in comparison to others are regarded as major sins whilst others are regarded as Sagheera (minor sins) and the comprehensive translation of Kabeera is that it refers to every such sin that the one responsible for it has been warned about it in the Quran and Sunnah and that action, that once done transgresses the law, such as dealing in usury, to usurp the wealth of an orphan, to disrespect the parents, to be merciless, to do black magic, to backbite, to give false testimony, to falsely accuse people by the leader, to arrange for adultery to take place, and to be indecent in issues of females (non mahrams). In the same way, it refers to that sin which invokes curse. In the same way, it refers to every minor sin which one accepts happily and continues doing it.

Hazrat Ibn Abbas (radi Allahu anhumaa) says,

لا كبيرة مع الاستغفار ولا صغيرة مع الاصرار

"With Istighfaar (repentance), no sin remains a major sin and to do any sin willingly (happily), it does not remain as Sagheera (minor sin). [Faizul Qadeer, vol 6, page 432]

WHEN DEALING IN (SOOD) INTEREST BECOMES COMMON

Another sign from amongst the signs of the coming of Qayaamat is that dealing in interest will become common amongst Muslims. Muslims will give and take interest from one another, in other words in things that are weighed or measured, such as wheat, gold and silver etc. They will sell silver etc in exchange for the same, with quantitative disparity. One Muslim will lend to another Muslim (1) with the condition of receiving more than what was given.

From here it has become evident that interest takes place between Muslims and Muslims or a Muslim and a Zimmi (A category of Kaafir) in their legitimate wealth and the first part of the Hadith which says "when you see people destroying Namaaz" is the context.

Footnotes: (1) قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ يَأْتِي عَلَى النَّاسِ زُهَاتٌ لَا يَبَالِي
الْمَرْءُ مَا أَخَذَ مِنْهُ أَمْ مِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ

Hazrat Abu Hurairah (radi Allahu anhu) reports that the Prophet (Sall Allahu Alaihi wa Sallam) is reported to have said, "There will come such a time upon the people, that they will not even think about whether that which they attained is halaal or haraam." (Mishkaat Shareef, page 241)

Today we find people saying, 'Today we can not find any halaal' because in halaal, they do not find the opportunity to waste and to do wrong that is why today, people make the excuse 'Today we can not find any halaal', whereas strict warning has been mentioned in the Hadith regarding this. The Prophet (Sall Allahu Alaihi wa Sallam) said,

لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبِتَ مِنَ الْحَتِّ وَكُلَّ لَحْمٌ نَبِتَ مِنَ
الْحَتِّ كَالْتِ تَارِ أُوتِيَ بِهِ

"That flesh will not go into Jannat which has been nurtured with haraam earnings and the rightful place for such flesh and that which has been made from haraam earning is in the fire of Hell." (Mishkaat Shareef, page 242)

If people strive with pious intentions so attain halaal, then those problems which they find in looking for halaal will be eradicated. Our condition has become such, that be it halaal or haraam or however its condition may be, all we do is just digest eat. (Farooqi)

Also, it has been clarified in this Hadith, that there is no interest between a Muslim and a Harbi Kaafir. Thus, to take more from Kaafirs (Harbi) today, does not qualify it as interest. Now that which a Muslim attains from them in any way without treachery is permissible for a Muslim. From this, we are able to derive the ruling regarding the profit that we get from the banks and post offices. For more detail on this issue, peruse the book "Risaala Bank" by Mufti Qaadi Abdur Raheem Bastvi (published by Qadri Book Depot, Naumahla Musjid, Bareilly Shareef).

In the same manner, if a Muslim gives something as a gift to his fellow Muslim brother when returning what he borrowed from him, it will not be regarded as interest and there is no harm in him giving this.

From the above mentioned discussion, even this has become clear, that for it to qualify as Riba (interest), there must be some condition present like in weight or measurement etc or some other thing and in the two issues discussed above, neither is present, thus not qualifying it as interest.

Thus to buy and sell cash currency (notes) in place of notes with difference of price is not also regarded as interest. For a more detailed explanation of this, peruse the book "Kiflul Faqihil Faahim fi Ahkaami Qirtaasid Diraahim" which has been written by Imam Ahle Sunnat Aala Hazrat (radi Allahu anhu).

To sell wheat with difference against barley or any other article is permissible as wheat and barley are not one type of thing and to sell bread in exchange for wheat or flour for more or less value is also permissible. The reason for this, is that here the things are combined, but in the bread the amount of wheat, since the condition is interest and here this is not present.

WHEN BRIBERY BECOMES COMMON

Another sign of Qayaamat that the Holy Prophet (Sall Allahu Alaihi wa Sallam) mentioned is that giving and taking bribes will become common amongst the people to such an extent that they will regard it as a petty issue, whereas according to the Prophet (Sall Allahu Alaihi wa Sallam) this (giving and taking bribery) is not a petty issue, but it is Haraam (totally forbidden) (1).

The issue of bribery being forbidden has been clearly explained in the Quran, and it has been mentioned as follows in the Hadith:

نَعْنُ اللّٰهَ الرَّاشِيَّ وَلِمُرْتَشِيَّ

"The curse of Allah is upon the taker and giver of bribes" [Musnad Imam Ahmed, vol 2, page 387]

Footnotes: (1) Bribery has become so common that those who claim to have compassion for the religion and the people, are involved in bribes in the name of gifts and they even regard this as halaal, whereas the Fuqaha have clearly mentioned that the person who used to be given things before he was granted such a position or before he became a relative to someone, then all this was halaal for him to take which people gave him, but once he attains that position of office, then after this, whatever is given to him by the people is regarded as a bribe. It is mentioned in Mishkaat Shareef:

استعمل النبي صلى الله عليه وسلم رجلا من الأزد يقال له ابن اللثبية على الصدقة فلما قدم قال هذا لكم وهذا أهدي لي فخطب النبي صلى الله عليه وسلم فحمد الله وأثنى عليه ثم قال أما بعد فإني استعمل رجلا منكم على أمور مما ولاني الله فيأتي أحدهم فيقول هذا هدية أهديت لي فهلا جلس في بيت أبيه أو بيت أمه فينظر أهدي له أم لا

The Prophet (Sall Allahu Alaihi wa Sallam) sent a person by the name of Ibn Lutbiyyah to collect the Zakaat from the Azd Tribe. When he collected the Zakaat and returned. He said, 'This is for the Baitul Maal and this has been given as a gift to me.' On hearing this, the Prophet (Sall Allahu Alaihi wa Sallam) delivered a sermon and said, 'I appoint some of you to your duties of which Allah has made me the Custodian and one from amongst you comes to me and says, This is yours (for Baitul Maal) and this is mine as it was given to me as a gift. Then why did he not stay at the house of his mother or father and then he would have seen if he was given this gift or not' (Mishkaat, page 156) From this Hadith-e-Paak it has become clear that what has been given to you because of your position of office is regarded as a bribe. (Farooqi)

In other words the person taking a bribe is absolutely deserving of this curse and the one giving it is also bound by the same rope if he gives it for something impermissible or if he gives it without being compelled to do so. If one has to give a bribe to remove oppression and to attain what is rightfully yours and there is no other way of sorting this out, then in such a circumstance, there is exemption and the one who gives this bribe does not fall under the category of that ruling (of being cursed).

WHEN THE HOLY QURAN WILL BE RENDERED AS A SONG

In other words, the rules of Tajweed will not be regarded and the manner of Qirat which has been inherited from the era of the Prophet (Sall Allahu Alaihi wa Sallam) will be left. In other words the Quran will be recited with high and low tones like a song or they will recite the Quran with musical connotations.

It has been mentioned by Imam Jalaalud'deen Suyuti in his book "Itqaan fi Uloomil Quran" as follows: "People have adopted singing sounds in recitation of the Quran. Concerning such people, the Holy Prophet (Sall Allahu Alaihi wa Sallam) has mentioned, 'Their hearts are in temptation and those who desire their condition, their hearts too are in temptation.' From the styles that they have made, one is called "Tar'eed" and this is when the Qaari makes an uneven (shaking) kind of sound as if he is shivering because of cold or some discomfort and the second kind they have called "Tarqees" and this is when they make intention to stop (become silent) at the alphabet which has a saakin (Jazm) on it and then from the same alphabet, they suddenly go forward (take off) as if he is speeding off in a race or is in a very fast speed. Another manner has also been adopted which is called "Tatreeb". In this type of recitation, they read the Quran with a kind of tune and with errors in this manner, that where there is no madd, they add a madd and with out reason

they lengthen the madd contrary to the rule of how long the madd should be lengthened. One other type is called "Tahzeen" where they recite the Quran in a very sad tone like a person who is crying sincerely and in humility. [Itqaan fi Uloomil Quran, Chapter 2, page 101] The actual words of Imam Suyuti are as follows:

قد ابتدع الناس قراءة القرآن أصوات الغناء (الى
ان قال) وقد قال في هؤلاء مفتونة قلوبهم وقلوب
من يعجبهم شأنهم ومما ابتدعوه شيء سموه الترعيد
وهو أن يرعد صوته كأنه يرعد من برد أو ألم وآخر
سموه الترقيص وهو أن يروم السكوت على الساكن
ثم ينفر من الحركة كأنه في عدو أو هرولة وآخر
يسمى التطريب وهو أن يترنم بالقرآن ويتغنم به
في مد غير مواضع المد ويزدفي المد على ما لا ينبغي
وآخر يسمى التحزين وهو أن يأتي على وجه حزين
يكاد يكي مع خشوع وخضوع

I (Taajush Shariah) say, "There should be no harm in this as long as one reads with Tajweed and one has regard for the rules of Qirat and it should not be for the purpose of show, but (it is fine) if without control one becomes emotional, because the Ulama have explained, and this includes Imam Jalaalud'deen Suyuti (radi Allahu anhu) who has also said in the same book "Itqaan" "To cry during recitation of the Quran is mustahab (desirable) and those who can not cry, they should make a crying face and sincerity and

sadness during recitation is allowed and liked."

Almighty Allah says,

وَيَسْخَرُونَ لِالْأَذْقَانِ يَبْكُونَ

"And they fall on their chins crying." [Part 15, Surah Asra, verse 109]

In Sahihain (Bukhari and Muslim) there is a Hadith where Hazrat Abdullah ibn Mas'ood (radi Allahu anhu) recited the Quran for the Holy Prophet (Sall Allahu Alaihi wa Sallam). It is mentioned in this Hadith that Hazrat Abdullah ibn Mas'ood (radi Allahu anhu) saw that all of a sudden tears began to flow from the blessed eyes of the Prophet (Sall Allahu Alaihi wa Sallam).

Baihaqi has reported in "Sha'bul Imaan" from Sa'ad ibn Maalik (radi Allahu anhu) verily the Quran was revealed during a condition of anxiety and sorrowfulness, thus when you recite it, you should cry and if you can not cry, then make a crying face. A mursal Hadith from the collection of Mursal Ahadith has been mentioned in the same from Abdul Maalik ibn Umair that the Prophet (Sall Allahu Alaihi wa Sallam) said, "I will recite a Surah to you and those from amongst you who cry, then for them is Jannat and those who can not cry should act like you are crying."

It is in the Musnad of Abu Ya'la as follows: "Read the Quran in a sorrowful tone as it was revealed in a sorrowful condition." It is in Tibraani that the best Qaari amongst people is one who when he reads the Quran, does so in a sad manner.

It is mentioned in Sharhe Mazhab as follows: The manner of attaining this state of emotions is that the one reading should sincerely ponder upon the commands and the promises and the firm warning that have been mentioned and one must then think of ones wrongs (at this time). If one still can not cry and be sad, then

one should cry (be sad) on not being able to feel this way as this itself is a misfortune." [Itqaan, chapter 2, page 107]

The actual words of Imam Jalaalud'deen Suyuti are as follows:

يستحب البكاء عند قراءة القرآن والتبالي لمن لا
يقدر عليه والحزن والخشوع قال تعالى ويحزون
للأذقان يكون وفي الصحيح حديث قراءة ابن
مسعود على النبي ﷺ وفيه فاذا عيناه تذر فانوفى
لشعب لليهقي عن سعد بن مالك مرفوعاً أن هذا
القرآن نزل يحزن وكآبة فاذا قرأتموه بكوا فان لم
تبكوا فتبا كوا وفيه من مرسل عبد الملك بن عمير أن
رسول الله ﷺ قال أنى قارئ عليكم سورة فمن
بكى فله الجنة فان لم تبكوا فتبا كوا، وفي مسند
أبى يعلى حديث أقرأ القرآن بالحزن فانه نزل
بالحزن وعند الطبراني أحسن الناس قراءة من اذا
قرأ القرآن بتحزن قال فى شرح المذهب وطريقه
فى تحصيل البكاء أن يتأمل ما يقرأ من التهديد و
وعيد الشديد والمواثيق والعهود ثم يتفكر فى تقصيره
فيها فان لم يحضره عند ذلك حزن وبكاء فليبك
على فقد ذلك فانه من المصائب

Imam Jalaalud'deen Suyuti (radi Allahu anhu) states, "From amongst the same ways that were mentioned earlier one such Bid'at is when a lot of people sit together and read Quran aloud. Instead of أَفْلَ تَعْقِلُونَ they read أَفْلَ تَعْقِلُونَ and instead of قَالُوا آمَنَّا they read قَالُوا آمَنَّا by removing the alphabet waaw. Where there is no madd, there, they add a madd so that what they have adopted becomes their manner and it is correct to say that this is regarded as "Tahreef" (T.N: To deliberately change the words of the Quran and even the meaning). [Itqaan, chapter 2, page 103]

The actual words of Imam Suyuti are:

ومن ذلك نوع أحدثه هؤلاء الذين يجتمعون
 فيقرؤون كلهم بصوت واحد فيقولون في قوله
 تعالى أَفْلَ تَعْقِلُونَ أَفْلَ تَعْلِقُونَ بحذف الالف
 قال آمنا بحذف الواو يمدون ما لا يمد ليستقيم
 لهم الطريق التي سلكوها وينبغي أن يسمى
 التحريف انتهى. [اتقان، جزء ثاني، ص ١٠٢]

I (Taaajush Shariah) say, "There is no doubt that it is "Tahreef" and one who intentionally reads in this way will be one deserving of the charge of "Tahreef"

From this, it has become evident that to read in a sweet, beautiful voice as long as one is not causing any harm in the proper manner of recitation without unnecessary pulling and lengthening etc. and the laws of the Quran are being observed, then there is no harm in doing so, and it is actually suitable.

It has been mentioned in the Hadith of Ibn Hib'baan etc. as follows:

زِينُوا الْقُرْآنَ بِأَصْوَاتِكُمْ وَفِي لَفْظِ عِنْدَ الدَّارِمِيِّ
حَسَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ
الْقُرْآنَ حُسْنًا وَأَخْرَجَ الْبَزَارُ وَغَيْرُهُ حَدِيثَ حَسَنِ
الصَّوْتِ زِينَةُ الْقُرْآنِ وَفِيهِ أَحَادِيثٌ صَحِيحَةٌ كَثِيرَةٌ
فَإِنْ لَمْ يَكُنْ حَسَنَ الصَّوْتِ حَسَنَهُ مَا اسْتَطَاعَ

"Adorn the recitation of the Quran with your voices and it has been mentioned in a narration of Daarmi that you should beautify the recitation of the Quran with your voices, since a beautiful voice increases the beauty of the recitation of the Quran and Bazaaz etc have narrated a Hadith that a nice voice is the adornment of the Quran and if a Qaari does not have a good voice, then he should try and make a good voice but in making an effort to do this, one should not go to the level of making "Tamteet" [Itqaan, chapter 2, page 107]

From this, it has become evident that the "Tamteet" which is not permissible is this, that the madd is over lengthened and when there is exaggeration in the fulfilment of the Harkaat to the extent that the zabar is manifest like the alif, the pesh is manifest like the waaw and zer is manifest like the Yaa or where the rule of IgHaam (Duplication of a letter by tashdeed) is applied whereas it was not to be applied there. In addition to this, it has been mentioned in the Hadith Shareef that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "Recite the Quran in the manner and the voice of the Arabs and keep yourself away from the tunes (manner) of the Jews and the Christians and protect yourself from the ways of the "Ahle Fisq" (1) (Open transgressors). For such people will appear who will make "Tarjee" (read in high and low tones) in the Quran like singing and they will recite in the manner of the "Ahle Rahbaniyyat" (Monks). The Quran will not pass down their throats. Their hearts are

plunged into temptation and so are the hearts of those who like their way." This Hadith has been narrated by Tibrani and Baihaqi. [Itqaan, chapter 2, page 107]

اقرأ القرآن بلحون العرب وأصواتها وإياكم و
لحون أهل الكتابين وأهل الفسق فإنه سيجئ
أقوام يرجعون بالقرآن ترجيع الغناء والرهبانية
﴿وفى نسخة والنوح﴾ لا يجاوز حناجرهم مفتونة
قلوبهم وقلوب من يعجبهم شأنهم أخرجه الطبراني
والبيهقي

Footnotes for Text on the page before: This Hadith-e-Paak has been quoted in Mishkaat on page 191 and in Tayseer, vol 2, page 194 on the authority of Hazrat Abu Huzaifa (radi Allahu anhu) with the following words:

قال رسول الله صلى الله عليه وسلم اقرأوا القرآن بلحون العرب وأصواتها وإياكم ولحون أهل العشق
ولحون أهل الكتابين وسيجيئ قوم يرجعون بالقرآن ترجيع الغناء والرهبانية
والنوح لا يجاوز حناجرهم مفتونة قلوبهم وقلوب الذين يعجبهم شأنهم

"The Prophet (Sall Allahu Alaihi wa Sallam) said, "Read the Quran in the manner of the Arabs and abstain from the manner of the jews, Christians and those who love sick, for soon after me, such people will emerge who will read the Quran by saying Aa, Aa, like a song and in the way of the raahibs and those who recite songs of mourning by raising and dropping the voice. The Quran will not pass down their throats (In other words it will not have any effect on their hearts). Their hearts will be in temptation and the hearts of those who enjoy this recitation (of making high and low voices), their hearts too will be in temptation."

(1) This can be commonly seen in the Hufaa and Qaaris of today, that they are very much attentive to their way of making the voice nice and how they raise and lower their voices even though (a lot of them) don't even go near Namaaz for the other eleven months of the year, they shave off their beards and openly do haraam things and once Ramadaan comes, they (boldly) take the Musalla and recite the Quran. The level of this ignorance is such, that the public as well keep the proper Qaaris behind and make those who read with these high and low tones, and with voices like females their leaders in prayer, even though they may not have any knowledge of how to pronounce the alphabets and no knowledge of Tajweed. (Farooqi)

In recitation, another undesirable manner is to read in the voice of females (T.N: In other words to make ones voice thin like a female). This alone is impermissible as it is to imitate (the females) and because it is like singing. The Ulama have mentioned that the aim is to read with Tafkheem (In other words in a proper manly voice). It is for this reason that the following has been mentioned in the Hadith of Haakim:

نزل القرآن بالتفخيم قال الحلبي ومعناه أنه
يقرأ على قراءة الرجال ولا يخضع الصوت فيه
ككلام النساء

The Quran was revealed with Tafkheem. Haleemi has mentioned that Tafkheem means to read with a bold male voice and one should not make ones voice thin like females when reciting. [Itqaan, chapter 2, page 107/107]

WHEN CHILDREN WILL BECOME THE CAUSE OF HEARTACHE

This means that the children will become very disobedient (1).

Footnotes: (1) Today, we see on a daily basis, how children disobey their parents. Leave alone disobeying them, the Quran has forbidden us from talking in high voices to them and forbidden us from even saying "Uf" or "Hoo" to them. Almighty Allah says:

وَلَا تَقْرَأُوا لَهُمْ فَرْحًا وَلَا تَكُونُوا لَهُمْ عَصَا

"Do not say "Hoo" to them and do not talk to them harshly and speak to them with words of respect." (Part 15, Surah Asra, verse 23, Kanzul Imaan)

Today the scenario seems to be totally opposite. I have seen sons who instead of serving their parents in their old age, they cause them grief and discomfort. Ailing parents are even dependant for medication that is necessary. There is no one to listen to their pleas. There are even those who have beaten up their parents and driven them out of their homes, to please their wives. This will be the cause of their destruction in this world and in the hereafter. In the same Hadith, this has been mentioned as one of the signs of Qayaamat. "Men will obey their wives and disobey their mothers and keep

Disobedience to ones parents is Disobedience to Almighty Allah and to make them upset is to displease Almighty Allah and it is this which will be their means of being entered into Hell.

For as long as a person does not please his parents, in reality none of his Fard, Nafil or any other good deeds is accepted in the Court of Allah.

With the exception of the punishment in the hereafter they will face numerous calamities and hardships on this earth. There is the fear that they will not have the opportunity of reciting the Kalima at the time of death.

It is on the authority of Hazrat Abu Hurairah (radi Allahu anhu) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) is reported to have said,

طاعة الله طاعة الوالد ومعصية الله معصية الوالد

"Obedience to Allah, is in obeying ones parents, and one who disobeys his parents, is a sinner in the Court of Allah."

[Majma'uz Zawaa'id, vol 8, page 132]

The Prophet (Sall Allahu Alaihi wa Sallam) also said,

كل الذنوب يؤخر الله ما شاء منها الى يوم
القيامة الا عقوق الوالدين فان الله تعالى يعجله
لصاحبه في الحياة قبل الممات

"If Allah Wills, then he keeps all the punishment for all the sins in the hereafter but He gives the punishment for disrespecting ones parents to them whilst they are alive in this world." [Haakim Mustadrik, vol 4, page 156]

The Holy Prophet (Sall Allahu Alaihi wa Sallam) also said,

مَلْعُونٌ مَنْ عَتَى وَالِدَيْهِ، مَلْعُونٌ مَنْ عَتَى وَالِدَيْهِ،
مَلْعُونٌ مَنْ عَتَى وَالِدَيْهِ

"Cursed is he, who causes his parents grief! Cursed is he, who causes his parents grief!" [Targheeb, vol 3, page 287]

Imam Ahle Sunnat Aala Hazrat Imam Ahmed Raza Khan Qaadri Bareilvi (radi Allahu anhu) says, "To be good towards ones parents does not only entail this, that you should obey their commands, and not go against their wishes but being good towards them also means that one should also not do any such thing that they do not like even though they have not given a specific command for it, since to obey them and to keep them pleased are both Waajib (compulsory) and to disobey them and make them upset are both haraam." [Huqooq-e-Waalidain, page 38]

It is for this reason that parents are the manifestation (of the blessings) of Allah and His Rasool (Sall Allahu Alaihi wa Sallam) and they are the manifestation of His Majesty and Mercy. It is for this reason that, Almighty Allah announced their rights with our rights towards Him and in doing so He commands,

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ

"Be grateful to me and to your parents."

[Al Quran, Part 21, Surah Luqman, verse 14, Kanzul Imaan]

It has been mentioned in the Hadith that one Sahabi-e-Rasool (radi Allahu anhu) presented himself in the Court of the Prophet (Sall Allahu Alaihi wa Sallam) and said, "Ya Rasoolallah (Sall Allahu Alaihi wa Sallam) I carried my mother on my back and walked for six miles on rocks that were so intensely hot that if one places meat on it, it would have cooked. O Prophet of Allah (Sall Allahu Alaihi wa Sallam), have I fulfilled my rights towards her (as her son)?" The Prophet (Sall Allahu Alaihi wa Sallam) said,

لعله ان يكون بطلقة واحدة

"Possibly it can be the recompense for one of the jolts of pain that she felt from the many jolts at the time of giving birth to you." [Majma'uz Zawaa'id, vol 8, page 137]

In conclusion, it must be noted that the rights towards our parents is not this that we should cause them any discomfort. They are means of our existence and lives. Thus, whatever blessings we attain, be they worldly or Deeni, all these are through their blessings, because every blessing and excellence is based on existence. They are the means of our existence, thus just by them being our mother and father is such a great excellence for which we need to be truly grateful and it is a responsibility that one can never fulfil in reality (towards them), be it in the time that they nurtured you or when they carried the burdens of pain and difficulty for your sake, especially when your mother carried you in her womb, when she gave birth to you and when she fed and weaned you. Up to what extent can we ever be thankful to them?

WHEN ULAMA WILL LOWER THEMSELVES BEFORE THE WEALTHY

This refers to those open transgressors in the ranks of the Ulama, who will lower them selves before the wealthy, for the sake of wealth and respect and the result of this will be that they will say that which is Halaal to be Haraam and that which is Haraam to be Halaal. They will give fatwas (decrees) to the worldly people so that it may suit their whims and fancies, just as it has been mentioned in the Hadith which is to follow. This is a warning to both the Ulama (۱) and the general public. Imam Jalaalud'deen Suyuti (radi Allahu anhu) narrates a Hadith from Hazrat Abdullah ibn Mubaarak (radi Allahu anhu) in his book Al Laaiyul Masnoo'a which he narrated from Abu Ma'an. He said, 'Suhail bin Hassan Kalbi (radi Allahu anhu) narrated a Hadith to me that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "Verily that slippery, slimy pillar on which the feet of the Ulama does not stay firm is "Tama" (Temptation / Greed). NB: The Footnotes for this section is on the next page.

The words of the Hadith are:

عن ابي معن عن اسامة بن زيد مرفوعاً ان الصفا
الزلال لاهل العلم الطمع، لا يصح: محمد بن
مسلمة ضعيف جدا وكذا خراجة (قلت) اخرجه
ابن المبارك في الزهد عن ابي معن قال حدثني
سهيل بن حسان الكلبي ان رسول الله ﷺ قال
ان الصفا الزلال الذي لا يثبت عليه اقدام العلماء
الطمع والله اعلم

Footnotes: (1) This refers to the Ulama who have strayed from the path of guidance and righteousness, namely the worldly Ulama are usually found in the presence of the wealthy. They go to these people and forget their honour and their respect and lower themselves before the worldly people. The Holy Prophet (Sall Allahu alaihi Wa Sallam) said,

ان تاسامن امتي سيكتفون في الدين ويقرأون القرآن ويغفون
بني الأعراف فيصيب من دينهم وتغفونهم بدنياً ولا يكون ذلك كعادتي
من القذا الشوك كذلك لا يجني من فريهم

“There will be such people in my Ummat who will attain the knowledge of Deen and they will read the Quran and then they will go to the wealthy people and they will say, ‘we go to the wealthy people and we attain the worldly needs from them and then we save our Deen and step aside’ whereas it can never be so, just a Qataad (A Thorny Tree), from which except thorns, you can not get anything else. In the same way one does not get anything from the wealthy worldly people.” [Sunan Ibn Majah, page 23] - Hazrat Abdullah ibn Mas’ood (radi Allahu anhu) says,

لو ان اهل العلم صانوا العلم ووضعوه عند اهلهم لسانوا به اهل زمانهم
ولكنهم بذلوه لاهل الدنيا لئلا يولاه من دينهم فهاوا عليهم

“If the Ulama had protected their knowledge and spent it (this knowledge) on those who have the capability of learning, then they would have become the leaders of their era, but they wasted their knowledge for the sake of worldly gain on the people of the world and because of this, they have become disgraced and have no worth in the sight of the people of their time.” [Mishkaat Shareef, page 37]

Even this, we are seeing today. Some Ulama have lost sight of the hereafter and have used their knowledge to attain this world and they are more interested in becoming political leaders and famous wealthy people. There are also those Ulama who behave as if it is their meraj when their articles are published in newspapers and they give false and misleading articles, trying to discredit the people and the responsible people in the community. (Farooqi)

It has also been mentioned in the same Hadith from Hazrat Anas (radi Allahu anhu) that the Ulama are the Keepers of Trust amongst the Ummats of Allah's Prophets, for as long as they do not get together with Kings and they do not get involved in the worldly issues and when they start to get involved in the issues of the world and they get together with the Kings, then verily they have made Khayaanat (betrayed the trust) of the Prophets, thus stay away from them. The words of the Hadith-e-Paak are:

عن انس مرفوعاً العلماء امناء الرسل على العباد
 ما لم يخالطوا السلطان ويدخلوا في الدنيا فاذا دخلوا
 في الدنيا وخالطوا السلطان فقد خانوا الرسول
 فاعتزلوهم

This will however not be the condition of all the Ulama. It has been mentioned in the Hadith of "Bukhari Shareef" which is narrated by Hazrat Ameer Muawiyah (radi Allahu anhu) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "Whosoever Allah Wills to be generous towards, He blesses him with being a Faqih (One with understanding of Religion) and I am the one who distributes and Allah is the One who Gives. One group in my Ummah will remain firmly on the Deen of Allah until the command of Allah appears. Their opposition will not be able to cause them any harm." [Bukhari Shareef, vol 1, page 61]

عن ابن شهاب قال قال حميد بن عبد الرحمن
 سمعت معاوية خطيباً يقول سمعت النبي صلى
 الله تعالى عليه وسلم يقول من یرد الله به خیرا
 یفقهه فی الدین وانما انا قاسم والله یعطی ولن تزل
 هذه الامة قائمة على امر الله لا یضرهم من خالفهم
 حتی یأتی امر الله

From this Hadith it becomes evident that the good Ulama will continue coming until Qayaamat and they will be the guardians of the Shariat and those with understanding of religion.

They will be firm on Deen and through their blessings, their true and loyal followers, which refer to the Ahle Sunnat wa Jamaat, will also remain firm and steadfast on Deen.

The clear sign of this is evident even from the said Hadith (which was quoted in the beginning) that there will be an abundance of Qaaris and a shortage of Faqihs (Religious Theologians / those who have understanding of religion).

It is clearly mentioned that even though few, they will continue coming until Qayaamat and the part where it mentions there will be an abundance of Qaaris is better understood by looking at what has been mentioned earlier, in other words there will definitely be an abundance of Qaaris, but they will not present the true and correct recitation of the Quran and thus that way that was adopted by the Sahaba-e-Kiraam from the Prophet (Sall Allahu Alaihi wa Sallam) and which became common amongst the true followers, will be disregarded.

It is reported on the authority of Hazrat Abdur Rahmaan ibn Sulami (radi Allahu anhu) that he said, "That Sahabi who used to teach the Quran to us mentioned that they used to learn ten verses from the Prophet (Sall Allahu Alaihi wa Sallam) and they never used to start with the next ten verses until they learnt whatever knowledge and practicing rules were in them. He said, 'The Prophet (Sall Allahu Alaihi wa Sallam) used to educate us concerning both knowledge and practice.'"

From this blessed Hadith it has become evident that the Prophet (Sall Allahu Alaihi wa Sallam) has knowledge of everything in the universe. He has knowledge of everything that happened and that

which is to happen. Every grain and atom in the universe is before his blessed sight. All that which is to happen close to Qayaamat and even Qayaamat is before him.

The Ulama have mentioned that the Holy Prophet (Sall Allahu Alaihi wa Sallam) did not leave this world before Almighty Allah informed him about exactly when Qayaamat will come. He was commanded to keep the actual dates veiled from the people and in some Ahadith it has also been mentioned concerning the issues of Qayaamat being before him.

This opinion of the Ulama-e-Kiraam is clear from another Hadith. This Hadith has been narrated by Hazrat Abdullah ibn Amr (radi Allahu anhu) and is recorded in Kanzul Umaal, vol 14, page 583 and is a lengthy narration.

In this Hadith it has been mentioned about a wind that will blow after some time after the burial of Hazrat Esa Ala Nabiyyina (alaihis salaatu was salaam). This wind will blow from the direction of Yemen.

This wind will cause all the Muslims on earth at that time to pass away and the Quran will be taken away in one night and there will remain nothing of it (The Quran) in the hearts of the people and in their homes.

Then, only such people will be left on earth that there will be no Nabi amongst them, no knowledge of the Quran and there will be no Muslims amongst them.

Hazrat Abdullah Amr ibn A'as mentions, "Now here, the actual time of when Qayaamat will come, has been concealed from us, so we do not know that how much time will be given to those people."
[Kanzul Umaal, vol 14, page 579]

The Actual Text of The Hadith is as Follows:

عن عبد الله بن عمرو أن رجلاً قال له أنت الذي
تزعّم أن الساعة تقوم إلى مائة سنة! قال سبحانه
الله وأنا أقول ذلك ومن يعلم قيام الساعة إلا الله
إنما قلت ما كانت رأس مائة للخلق منذ خلقت
الدنيا إلا كان عند رأس المائة أمر، قال ثم يوشك
أن يخرج ابن حمل الضأن، قيل وما ابن حمل
الضأن؟ قال رومي أحد ابويه شيطان، يسير إلى
المسلمين في خمسمائة ألف بحرأ حتى ينزل
بين عكا وصور ثم يقول يا أهل السفن اخرجوا
منها، ثم أمر بها فأحرقت، ثم يقول لهم لا قسطنطينية
لكم ولا رومية حتى يفصل بيننا وبين العرب، قال
فيستمد أهل الإسلام بعضهم بعضاً حتى تمدهم
عدن أيمن على قلعصاتهم فيجتمعون فيقتتلون
فتكائبهم النصارى الذين بالشام ويخير ونهم
بعورات المسلمين فيقول المسلمون الحقوا
فكلكم لند عدو حتى يقضى الله بيننا وبينكم،
فيقتتلون شهراً لا يكمل لهم سلاح ولا لكم و
يقذف الطير عليكم وعليهم، قال وبلغنا إنه
إذا كان رأس الشهر قال ربكم اليوم أسل سيفي
فأنتقم من أعدائي وأنصر أوليائي، فيقتتلون
مقتلة مارثي مثلها ققط حتى مانسبر الخيل إلا
على الخيل وما يسير الرجل إلا على الرجل، وما

يجدون خلقا يحول بينهم وبين القسطنطينية و
لارومية، فيقول أميرهم يومئذ لا غلول اليوم، من
أخذ اليوم شيئاً فهو له، قال فياً أخذون ما يخف
عليهم ويدعون ما ثقل عليهم فبينما هم كذلك
إذ جاءهم إن الدجال قد خلفكم في ذراريكم،
فيرفضون ما في أيديهم ويقبلون، ويصيب الناس
مجاعة شديدة حتى أن الرجل ليحرق وترقوسه
فياً كله، وحتى أن الرجل ليحرق حجفته فياً كلها
حتى أن الرجل ليكم أخاه فما يسمعه الصوت
من الجهد، فبينما هم كذلك إذ سمعوا صوتاً من
السماء أبشروا فقد أتاكم الغوث فيقولون: نزل
عيسى ابن مريم فيستبشرون ويستبشرونهم صل
يا روح الله فيقول إن الله أكرم هذه الأمة فلا
ينبغي لأحد أن يؤمهم إلا منهم، فيصلي أمير
المؤمنين بالناس قيل وأمير الناس يومئذ معاوية
بن أبي سفيان قال لا يصلي عيسى خلفه فإذا
نصرف عيسى دعا بحربته فاتى الدجال فقال
رويدك يا دجال يا كذاب فإذا رأى عيسى و
عرف صوته ذاب كما يذوب الرصاص إذا
أصابته النار وكما تذوب الآلية إذا أصابتها

الشمس ولو لانه يقول رويدا لذاب حتى لا
يبقى منه شي ، فيحمل عليه عيسى فيقطعن
بحرسته بين ثديه فيقتله ويفرق جنده تحت
الحجارة والشجرة وعمامة جنده اليهود و
المناقون فينادى الحجر يا روح الله هذا تحتى
كافر فاقتله فيأمر عيسى بالصليب فيكسر و
بالخنزير فيقتل و تضع الحرب اوزارها حتى ان
الذئب ليربض إلى جنبه ما يغمر بها، وحتى أن
الصبيان ليلعبون بالحيات ماتنهشهم، ويملأ
الأرض عدلاً، فيبيناهم كذلك إذ سمعوا صوتاً
قال فتحت يأجوج ومأجوج وهو كما الله تعالى
(وهم من كل حذب ينسلون) فيفسدون الارض
كلها حتى ان اوائلهم لياتى انهر العجاج فيشربونه
كله وان آخرهم ليقول قد كان ههنا نهر و
يحاصرون عيسى ومن معه بيت المقدس و
يقولون ما نعلم فى الارض احد إلا ذبحناه
هلموا نرمى من فى السماء فيرمون حتى ترجع
إليهم سهامهم فى نصولها الدم للبلاء، فيقولون ما
بقى فى الارض ولا فى السماء فيقول المؤمنون
يا روح الله ادع عليهم بالغناء فيدعو الله عليهم

فبيعت النعف في اذانهم فيقتلهم في ليلة واحدة
فتنتن الارض كلها من جيفهم فيقولون ياروح
الله نموت من التنتن فيدعو الله، فيعث وابلان
المطر فجعله سيلا فيقذهم كلهم في البحر ثم
يسمعون صوتا فيقال مه؟ قيل غزى البيت
الحصين فيبعثون جيشا فيجدون اوائل ذلك
الجيش ويقبض عيسى ابن مريم ووليه المسلمون
وغسلوه وحنطوه وكفنوه وصلوا عليه وحفروا له
ودفنوه، فيرجع اوائل الجيش والمسلمون بنفوس
أيديهم من تراب قبره، فلا يلبثون بعد ذلك إلا
يسبراحتى يبعث الله الريح اليمانية، قيل وما الريح
اليمانية؟ قال ريح من قبل اليمن ليس على الارض
مؤمن يجد نسيمها إلا قضت روحه قال ويسرى
على القرآن في ليلة واحدة ولا يترك في صدور
بنى آدم ولا في بيوتهم منه شئ إلا رفعه الله فيبقى
الناس ليس فيهم نبي وليس فيهم قرآن وليس
فيهم مؤمن قال عبد الله بن عمرو فعند ذلك
أخفى علينا قيام الساعة فلا ندري كم يتركون
كذلك تكون الصيحة، قال ولم تكن صيحة قط
إلا بغضب من الله على أهل الارض، قال وقال
الله تعالى (وما ينظروا هؤلاء إلا صيحة واحدة
مالها من فواق) سورة ص آية ١٥، قال فلا أدري
كم يتركون كذلك.

From this Hadith it is evident that the Sahaba mentioned about themselves, that the actual time of the coming of Qayaamat has been concealed from them and the one who concealed it (based on Allah's command) is the Holy Prophet (Sall Allahu Alaihi wa Sallam) and by the Prophet (Sall Allahu Alaihi wa Sallam) concealing this information proves that he (Sall Allahu Alaihi wa Sallam) knew exactly when Qayaamat will come, but he was not commanded to share this information and thus concealed it from the Sahaba-e-Kiraam.

It is in Bukhari Shareef "**Kitaabul Wudhu**" that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said to Hazrat Asma bint Abu Bakr (radi Allahu anhumu). "There is no such thing that I have not seen before now, but this, that I have seen them at a certain place until I saw Jannat and Dozakh (Hell) and verily Wahi (revelation) descends upon me, that you will be tested in your graves, like the mischief of dajaal or something close to this. Angels will come to every one of you.

One will then be question concerning that special person, in other words about Rasoolullah (Sall Allahu Alaihi wa Sallam). The believer or Mauqin (narrator doubts which one) will say, This is Muhammad (Sall Allahu Alaihi wa Sallam), Allah's Rasool. He brought bright signs and guidance to us, so we acknowledged what he said and we brought faith (Imaan) and we followed him. It will be said to him, Sleep! O virtuous and good (person).

It will be said to him, we knew that you are verily a true believer. And the Munafiq or Martaab (doubt of narrator in which word was used) will say, I do not know. I used to hear the people saying something and I said the same." [Bukhari Shareef, vol 1, pages 30/31]

Actual words of this Hadith can be seen on next page:

عن جدتها اسماء بنت ابي بكر انها قالت اتيت
عائشة زوج النبي ﷺ حين خسفت الشمس فاذا
الناس قيام يصلون فاذا هي قائمة تصلى فقلت ما
للناس فاشارت بيدها نحو السماء وقالت سبحان
الله فقلت اية فاشارت ان نعم فقممت حتى تجلاني
الغشى وجعلت اصب فوق راسي ماء فلما انصرف
رسول الله ﷺ حمد الله واثنى عليه ثم قال ما من
شيء كنت لم اره الا قد راية في مقامي هذا حتى
الجنة والنار ولقد وحى الى انكم تفتنون في القبور
مثل او قريبا من فتنة الدجال لا ادرى اى ذلك
قالت اسماء يوتى احدكم فيقال له ما علمك بهذا
الرجل فاما المومن او الموقن لا ادرى اى ذلك قالت
اسماء فيقول هو محمد رسول الله جاءنا بالبينات
والهدى فاجبنا وامنا واتبعنا فيقال نعم صالحا فقد
علمنا ان كنت لمومنا واما المنافق او المرتاب لا ادرى
اى ذلك قالت اسماء فيقول لا ادرى سمعت الناس
يقولون شيئا فقلته

WHEN MUSJIDS WILL BE DECORATED

Here, there is something that should be noted and that is that all the signs that have been mentioned regarding the closeness of Qayaamat are not all things that will be impermissible and haraam. There are also some things amongst them that are permissible and allowed, in other words, such as the lining of the scriptures with gold and silver and the adorning of the Musjid with patterns and carvings etc. These actions are allowed. (1) It has been mentioned in Durr Mukhtar, vol 2, page 386 as follows:

“To adorn the Scriptures with gold and silver to show respect to it is totally permissible, like decorating the Musjid.”

Footnotes: (1) But it is sad that today our Musjids have been adorned with colorful tiles, beautiful chandeliers, sparkling lampshades, captivating fringes and beautiful architecture and calligraphy that divert the attention of our hearts. Also the beauty of the tall minarets etc. Are very evident. In other words our Musjids are full of all the worldly beauties, yet it is empty of Namaazis. A poet has said something very true:

مہر تو بخل شب بھر میں ایمان کے برسات والوں نے

میں اپنا پرانہ پانی قماروں میں نمازی بن نہ سکا

As for those who go the Musjid today, then amongst them are those who take the entire worldly talk into the Musjid, whereas the Fuqaha-e-Kiraam have said that one should not talk of even permissible talks inside the Musjid. It is also from the signs of Qayaamat that the people will talk in the Musjid. It is in Kanzul Umaal, vol 14 as follows:

لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ

“Qayaamat will not come until such time that people start talking of worldly things in the Musjid with pride.” Baihaqi quoted in Sha’bul Imaan from Imam Hassan Basri (radi Allahu anhu) that the Prophet (Sall Allahu alaihi Wa Sallam) said, “Such a time will come upon the people that worldly talks will take place in the Musjid. You should not sit with such people, as Allah has nothing to do with them.” [Ref to Bahaar-e-Shariat, vol 1, part 3 page 181] - The Prophet (Sall Allahu alaihi Wa Sallam) also said,

إِذَا زُخِرْتُمْ مَسَاجِدَكُمْ وَحُلِيتُمْ مَصَاحِفَكُمْ فَلَا تَمَارُ عَلَيْكُمْ

“When you start to beautify your Musjids and adorn your Qurans then remember that the time of your destruction has come close.” [Kanzul Umaal, vol 14, page 120] (Farooqi)

وجاز تحلية المصحف (ای بالذهب و الفضة)
لما فيه من تعظيمه كما في نقش المسجد

As for the issue of doing calligraphy and patterns in the Musjid, then this is proven from the Hadith of Ibn Abbas (radi Allahu anhuma) that he said,

"You will definitely decorate the Musjids with calligraphy and there has been no source of objection to this from Holy Prophet (Sall Allahu Alaihi wa Sallam)."

Even the practice of Hazrat Uthman ibn Affaan (radi Allahu anhu) is testimony to this. It has been mentioned in Bukhari Shareef that in the time of the Prophet (Sall Allahu Alaihi wa Sallam) the Musjid was made from unbaked bricks and the roof was made from date palms (leaves) and the pillars were made from date branches.

Hazrat Abu Bakr (radi Allahu anhu) did not make any changes and Hazrat Umar (radi Allahu anhu) did some extension and he constructed this in the same way, in other words with bricks and date palms, just as it was in the era of the Prophet (Sall Allahu Alaihi wa Sallam) and he kept the pillars in the same manner, with the branches of the date tree.

Then Hazrat Uthman (radi Allahu anhu) made a much bigger extension and he made the soft walls with engraved stones and lime and he made the pillars with engraved stones and he made the roof with very expensive wood." [Bukhari Shareef, vol 1, page64]

The words of the Hadith Shareef follows on the next page:

عن عبد الله بن عمر أخبره أن المسجد كان على عهد
رسول الله تعالى عليه وسلم مبنياً بالبن وسقفة الجريد
وعمده خشب النخل فلم يزد فيه أبو بكر شيئاً و
زاد فيه عمرو بناه على بنيانه في عهد رسول الله تعالى
عليه وسلم بالبن والجريد وأعاد عمده خشباً ثم غيره
عثمان فزاد فيه زيادة كثيرة وبني جداره بالحجارة
المنقوشة والقصة وجعل عمده من حجارة منقوشة
وسقفة بالساج

From this, it is evident that every new thing which was not in the time of the Prophet (Sall Allahu Alaihi wa Sallam) is not impermissible but this Bid'at (innovation) is sometimes Waajib like to present evidence against the misled people and to learn Arabic syntax etc.

Bid'at, is sometimes mustahab (desirable) like to make Madaaris and lodges for travellers and every good thing that was not in the early era. Sometimes (the innovation) is Makrooh (defective) just like the adorning of Musjids (according to one statement), and sometimes it is allowed, such as delicious meals, good clothes etc as mentioned in Durr Mukhtar.

The legal ruling, is that which Allah and His Rasool (Sall Allahu Alaihi wa Sallam) strictly forbade is not allowed and impermissible and that which they did not forbid is not disallowed, but it is allowed and *الاصول في الاقسام* In objects (things) there is actually legality."

WHEN THE MONTHS BECOME SHORT

It has been mentioned in Majma'ul Bihaar ul Anwaar: "The astronomers have mentioned that the Daa'iratul Burooj (The imaginary circle in the sky, depicting the ecliptic equator) will coincide with the **Daa'ira Mu'dilun Nahaar** (The Imaginary circle on the earth, which is depicting the celestial equator) in the future. The explanation at this point is that it is an accepted fact that between the North Pole and the South Pole, there is a huge (imaginary) circle and its trajectory is equal towards both the poles. In other words, it is at an angle of 90 degrees from the North Pole and 90 degrees from the South Pole. It is this huge circle which is known as Daa'ira Mu'dilun Nahaar (The Imaginary circle on the earth, which is depicting the celestial equator)

On the 12th of March and the 24th of September, the sun moves over the celestial equator and on the 22nd of June, from the point where the sun rises, the celestial equator is 23 degrees and 27 minutes South.

In the same way, from the point where the sunsets (comes to a rest), the celestial equator on the 22nd June is also 23 degrees and 27 minutes South. On the 22nd December, the equator is 23 degrees 27 minutes north of the point from where the sun rises.

In the same way, on the 22nd December the equator is 23 degrees 27 minutes north from the point where the sun sets (comes to a rest). In other words, the Mu'dil Nahaar (celestial equator) is in the midpoint of the points of rising on the 22nd of June and the 22nd of December.

In the same way, the Mu'dil Nahaar (celestial equator) is in the midpoint of the points of setting on the 22nd of June and the 22nd of

December.

The reason that it is called the Mu'dilun Naahar is that when the sun comes into the straight of this sphere, then in all places, day and night are approximately the same (equal everywhere) and it intersects the celestial equator in this manner, that the difference between both the poles is 23 degrees 27 minutes. From this huge sphere, movement and distance of the stars from the sun etc. can be deciphered.

From this, it can be derived that (this is) as long as this huge sphere (ecliptic), continues intersecting the celestial sphere in this manner, that the above mentioned distance remains established between both and for as long as this remains in motion according to its pattern.

It is in Tafseer-e-Kabeer that in presenting the annotation of the verse:

وَإِذَا الشَّمْسُ كُوِّرَتْ

Imam Raazi (alaihir rahma says). القيت ورميت عن الفلك

"In other words, when the sun is put under the skies." [Tafseer-e-Kabeer, vol 31, page 66]

From that which has been mentioned, the support of this statement and verification what has been mentioned in the Hadith is evident and in this verse alone there is verification of the Hadith. Now, the crux of what has been mentioned in the Hadith, is the explanation of the ayat. It explains that when the sun (moves) below its course, millions of miles above the earth and is then thrown off (its normal) course, then without doubt, the course in which it rotates will become smaller and because of coming lower, it will increase in speed and the distance to cover will also become shorter and movement of the sun will also become faster.

Thus, obviously the amount of time will become shortened. It is proven from the Hadith of Hazrat Abu Hurairah (radi Allahu anhu) that when Qayaamat comes near then time will come shorten (little time will be left), and a year will be like a month and a month will be like a Jummah and the amount of time of a Jummah (one week) will be like time it takes for a branch / twig of a date palm to burn once it has been thrown into a fire." The words of the Hadith are as follows:

عن ابي هريرة قال قال اذا اقتربت الساعة تقارب
الزمان فتكون السنة كالشهر والشهر كالجمعة
والجمعة كاحترق السعفة في النار

The actual amount of days etc. in the month and year etc. will remain the same, the shorter this distance becomes (which it will). The result of this will be that the Daa'iratul Burooj and the Daa'ira-e-Mu'dil will become closer to one another and the amount of time will become shorter.

From this it is clear that the statement concerning the months becoming shorter is based on its evident meaning and there is no reason that can be an objection to its true meaning and it is that which is regarded as the real meaning. As for that which has been mentioned in the last Hadith, then this is a part of the Hadith which is a commentary to what has been mentioned. والله اعلم

Thus, the discussion of the Hadith is based on what is evident from it and in taking the actual evident meaning, neither is there any change and nor is there any other proof from the Shariah which is demanding the refusal of this, but in Bukhari Shareef, there is a Hadith present which substantiates this Hadith, where the words about the time coming near have been mentioned. From it the coming close of the time is clearly evident. It is in the Hadith of Muslim Shareef that the Prophet (Sall Allaho Alaihi wa Sallam) spoke about daj'jaal and the Sahaba-e-Kiraam asked about how long daj'jaal will be on earth and the Prophet (Sall Allaho Alaihi wa

Sallam) said, "One day (The First Day) will be like one year, then one day (The second day) will be like one month and then one day (The third day) will be like one Jumma (like one week) and the rest of the days will be like your days." The Sahaba asked, "O Prophet of Allah (Sallallahu Alaihi wa Sallam), What about that day which will be like one year, will it be sufficient for us to read the Namaaz of one day in it?" He (Sallallahu Alaihi wa Sallam) said, "No, you should keep an estimation for this."

Allama Shaami quotes from Imam Kamaalud'deen Humaani who quotes from the footnotes of Tabayyanul Haqaiq this Hadith and then said, "Verify the Prophet (Sallallahu Alaihi wa Sallam) made three hundred Asr Salaahs Waajib by making that statement of his. Before this, that the shadow of any object becomes equal or double it, and it is based on this that all the other Salaahs should be read. {Tabayyanul Haqaiq vol 1, page 81}

From this, the evidence of the closeness of the time and the shortness of the years and the days are left as normal and in this there is no room for the need to justify and here the Hadith of Muslim clearly cuts out the chance of any interpretation. From this also it has been explained that the distance of the sun will not always remain the same as mentioned but degrees of change will occur and the months and seasons will change drastically which we are already seeing and it is clear evidence of this.

It has been stated in the Holy Quran as follows:

والشمس تجري لمستقر لها ذلك تقدير العزيز

"And the sun travels towards its appointed resting place. This is the command of the Majestic, Most Knowledgeable." [Translation Kanzul Imaan]

It is evident from the verse of the Quran that the sun is continuously moving towards its appointed resting place and

resting place, then definitely there is an appointed course that has been set for it which it has to complete by Qayaamat. It does not stop at any particular resting place, but when it reaches that point, then through the command of Allah, it moves towards another appointed place. This pattern of the sun will continue until the end of its journey, in other words it will continue until Qayaamat.

It has been mentioned as follows in Tafseer-e-Kabeer:

وَعَلَىٰ هَذَا فَمَعْنَاهُ تَجْرِي الشَّمْسُ وَقْتَ اسْتِقْرَارِهَا
 أَيْ كُلَّمَا اسْتَقَرَّتْ زَمَانًا أَمَرَتْ بِالْجَرِّ فَجَرَتْ وَ
 يَحْمِيلُ أَنْ تَكُونَ بِمَعْنَى إِلَى أَيْ إِلَى مُسْتَقَرِّهَا وَ
 يُؤَيِّدُ هَذَا قِرَاءَةُ مَنْ قَرَأَ (وَالشَّمْسُ تَجْرِي إِلَى
 مُسْتَقَرِّهَا) وَعَلَىٰ هَذَا فَفِي ذَلِكَ الْمُسْتَقَرِّ وَجْهَهُ
 (الْأَوَّلُ) يَوْمَ الْقِيَامَةِ وَعِنْدَهُ تَسْتَقِرُّ وَلَا يَبْقَىٰ لَهَا حَرَكَةٌ.

"And based on this which has been mentioned, when the Laam is for benefit of time, the meaning of the verse will be, 'The sun moves within its time of resting.' In other words, when it reaches its resting place, then it is commanded to move from there so it moves and there is this probability that the Laam is on the meaning of "ilaa" (towards). in other words it reads, 'The sun is moving towards its appointed resting place, and in support of this statement is the Qirat of those who read

وَالشَّمْسُ تَجْرِي إِلَىٰ مُسْتَقَرِّهَا

And based on this statement of the resting place as mentioned, there are numerous other statements. The first is that the appointed resting place (final stop) is Qayaamat and on that day, the sun will come to a stop and there will be no more movement left in it." [Tafseer Kabeer, 26/72]

It as also been mentioned as follows in the same Tafseer-e-Kabeer as follows:

قوله (ذلك) يحتمل ان يكون اشارة الى جرى
 الشمس أى ذلك الجرى تقدير الله (الى ان قال)
 ان الشمس فى ستة اشهر كل يوم تمر على مسامطة
 شئ لم تمر من امسها على تلك المسامطة

And the command of Allah ذلك has a probability that this is the sign being given to the sun for it to move. In other words, the moving of the sun is the command / Will of Allah.

It has been mentioned that in six months, the sun moves in the direction of some thing that in the days that passed, it did not pass in that direction ever before. [26/72]

From this it is clear that the sun is continuously travelling and is following a specific course and it does not stop at any resting place. Aala Hazrat (radi Allahu anhu) narrated one Qirat (manner of recitation) of Hazrat Abdullah ibn Mas'ood (radi Allahu anhu) where he read (this verse as) لا مستقر لها

This difference of distance and according to the degree of altitude and descent and the distant and proximity, the difference is unavoidable, and finally, this proves that close to Qayaamat, the sun will definitely come closer to the earth, which will make the changes unavoidable in the shortening of the time and in the shortening of the days and years, which has been clarified in the Hadith Shareef.

وفى الآية وجوه اخرو القرآن محتج به
 على جميع وجوهه كما افاده الامام سيدى امجد مولانا الشيخ
 احمد رضا قدس سره نقلا عن الزرقانى على المواهب

WHEN FEMALES WILL SIT ON TURKISH HORSES

In other words, the females will imitate the males with pride and arrogance. It has been mentioned "And females will imitate the males"

The context discusses the past times. In other words, this does not specifically refer to sitting on a horse, but the females will adopt other male habits and will be deserving of sin for this. (1)

For a female to go on a horse without any valid reason, is not allowed, since this too is a type of male behaviour. The Hadith has mentioned that a female who imitates a male is cursed. Ibn Hibaan narrates in Sahih from Hazrat Abdullah ibn Umar (radi Allahu anhum) that the Prophet (Sall Allahu Alaihi wa Sallam) said,

يَكُونُ فِي آخِرَاتِي نِسَاءٌ يَرْكَبْنَ عَلَى مَرْجٍ
كَأَشْبَاهِ الرِّجَالِ (الْحَدِيثُ) وَفِي آخِرِهِ الْعَوْنُ
فَإِنَّهُنَّ مُلْعُونَاتٌ

Footnotes: (1) Today we have seen that even the females keep hair like males without any fear. They wear tight clothing like jeans, tight t-shirts and other body hugging clothing that shows the entire silhouette of their bodies. In other words, they are naked even though they are wearing clothes, and this is a way of giving an invitation for sin.

It has been mentioned in the Hadith-e-Paak as follows:

عَنْ ابْنِ عُمَرَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى
يَتَسَاوَدَ النَّاسُ تَسَاوِدَ الْبَهَائِمُ فِي الطَّرِيقِ

Hazrat Abdullah ibn Umar (radi Allahu anhu) says, "Qayaamat will not come until such time that people will be intimate with one another on the streets, like animals." [Kanzul Umaal, vol 14, page 246]

Today, in market places and on the streets, the acts of adultery are being performed openly, which we are reading about in newspapers as well. It is obvious if such immodesty and indecency prevails then the outcome will be as mentioned. (Farooqi)

Towards the end of the Ummah, there will be such females who will sit on animals like men (until end of Hadith). In the end of the Hadith, the following words have come, **"Curse such women, as they are cursed."**

It is in Sunan Abu Dawood on the authority Ibn Abi Maleeka.

قيل لعائشة ان امرأة تلبس النعل فقالت لعن
رسول الله صلى الله تعالى عليه وسلم الرجل
من النساء

"It was mentioned to Ummul Mo'mineen Hazrat Aisha Siddiqah (radi Allahu anha) that there is a female that wears shoes like that of a man, so she said, "The Prophet cursed such women who dress like men." [Vol 2, pg 210]

The Females of Arabia who wear head coverings (head gear) and for the sake of protecting (the head), they twist it. It was concerning this that it was mentioned that they should only twist it once and not twice so that it does not imitate the men who wear turbans, since it is haraam for men to imitate women and women to imitate men.

Imam Ahmed, Abu Dawood and Haakim have presented a narration with the merit of it being a Hassan narration from Ummul Mo'mineen Umm-e-Salma (radi Allahu anha). (It is as follows):

ان النبي صلى الله تعالى عليه وسلم دخل عليها و
هي تختمر فقال لية لاليتين

"The Holy Prophet (Sall Allahu Alaihi wa Sallam) came to Sayyidah Umm-e-Salma (radi Allahu anha) and saw her wearing a head covering. He said, "Only make one twist on the head and not two." [Sunan Abu Dawood, vol 2, page 212]

Hazrat Abdullah ibn Amr (radi Allahu anhum) saw Umm-e-Saeed bint Umm-e-Jameel wearing a bow (one used to fire arrows) and walking like men walk and he said,

سمعت رسول الله صلى الله تعالى عليه وسلم
يقول ليس منا من تشبه بالرجال من النساء ولا من
تشبه بالنساء من الرجال، رواه احمد والطبراني

"I heard the Prophet (Sall Allahu Alaihi wa Sallam) say, "That woman is not from amongst us, who imitates the men and so is that man who imitates the women." Imam Ahmed and Imam Tabrani have quoted this narration. [Ahmed bin Hambal, vol 2, page 200]

It is haraam for a female to cut her hair and those who do so have been cursed as this is to imitate the males and it is haraam for females to imitate the males.

قطعت شعر رأسها ثمت ولعنت والمعنى المؤثرة
التشبه بالرجال

If a female cuts the hair of her head, then she is sinful and the curse of Allah befalls her. The reason which brings this into effect is the imitating of the males."

WHEN FEMALES IMITATE MALES AND MALES IMITATE FEMALES

This too is from amongst the signs of Qayaamat and this sign has already become apparent. In this present time, this is seen very commonly and according to Shariat, this is disallowed. It has been mentioned on page volume 1 page 339 of Musnad Imam Azam as follows:

لعن الله المتشبهين من الرجال بالنساء و المتشبهات من النساء بالرجال

"The curse of Allah is on those who dress in the manner of females and on those females who dress in the manner of men."

Today, females and males have started to imitate and copy many ways of one another. From amongst these ways, one is the use of the chain watch and this has become a very common practice amongst males. This has become so common that many Imams, Maulvis and Muftis are seen wearing them without any regret. This is clearly regarded as forbidden (unnecessary) adornment and an impermissible action. Some try to show that it is permissible and falsely say that the permissibility is proven from Aala Hazrat Fazil-e-Barelvi's (radi Allahu anhu) statements whereas the permissibility of this can never be proven from any of his works.

Firstly: This Chain watch that is worn on the wrist was not in the time of Aala Hazrat radi Allahu anhu. Secondly: As for the chain to which they (those who object) try to attribute the present chain watch and claim permissibility based on qiyas (logical assumption thereof), then there are numerous cases where Aala Hazrat Azeemul Barkat Faazil-e-Barelvi has clearly mentioned that too, to be impermissible and forbidden.

This question was sent to Aala Hazrat: In the present time kurtas and sadrees are worn with silver buttons that have chains attached to them. Are they permissible or not? In answer to this, Aala Hazrat says: "To sew just the silver buttons is not objectionable, as it is clear about the use of gold buttons in the books of Fiqh, but, these silver chains that are attached to the buttons, and this is definitely being very careless. Unless and until there is no clear evidence in the statements of the A'imma in this issue, which is as clear as the light of the sun and there is no clear ruling on this issue.

then to just give the rule of permissibility is mere impudence since the actual ruling of silver and gold, is that it is forbidden (for males).

Sheikh Muhaqqiq Maulana Abdul Haq Muhadith Dehlvi Qaddasa Siruhu states as follows in Ash'atul Lam'aat which is the annotation of Mishkaat: "When the Shariah has given the command of it being forbidden and has eliminated the fact of it being allowed, then the law of it being forbidden has been ruled, since if any specific thing has not been given clear and open consent, it can never be permitted, but it will remain under the law of it being completely forbidden. It is obvious that by wearing the chains in this manner, the intention is that of adornment, but the actual reason is only adornment and such kind of adornment is known as Tahalli. The Ulama have clarified that with the exception of a ring, belly belt, and necessities for the sword. The use of extra lace border and adornment with silver etc is not permissible in any way. **[Fatawa Razvia volume 9 page 34]**

Aala Hazrat also states on pages 298/299 of the same as follows: "This humble servant has not found any evidence (source of permissibility) concerning the chain like for the buttons and neither have I found any clear proof of this, but in reality it is done for personal adornment and it is not like the buttons that there is need for it in the clothing and neither is it like a spear (flagpole) that is attached to the cloth (used for the flag) that it may be regarded as part of the material. It has no other real benefit except that of adornment and this highly resembles the jewels of the females. Its appearance and condition is just like support grips (in the hair), where the hair is pushed through the rings attached to chains which are brought towards the forehead and the hair is brought together at this point and the hair is joined together by a clip. These too are links like that of a chain. Actually, with the exception of beautification (adornment) there is one other benefit there and that is to lift the weight of the hair off the ears as this hair ring (grip) actually supports the weight of the hair. It is for this reason that they

are called support grips. As for the links of the chain, then, it must be noted that this has no benefit except that it is for adornment. Thus, in comparison to the links of the support grips, its links are like that of the jhoomar (ornament worn by women on the head and which falls on the forehead). And like the support grips (sahara) this too is regarded as wearing apparel, but here it is only been done for the sake of adornment (in the case of the chain watch) and has nothing to do with the actual apparel, like the jhoomar..... (Until End)

From here it has become evident that during the era of Aala Hazrat Azeemul Barkat the chain that used to be used to attach the watch to the kurta or waist coat etc. and then kept in the pocket, according to him it is also regarded under the ruling of jewellery. Thus, that which is used on a wrist watch (the chain) is even more so regarded as jewellery and it is clearly used to show adornment and beautification.

Thus, it being illegal is very clear and the fact of it being resemblance to the jewellery of females is also evident. In the above mentioned issue, it has been regarded as illegal on the basis of resemblance and here it is clear that there is no doubt of prohibition, but it is clear prohibition.

Concerning this it has been mentioned, "The hesitation in prohibition is as good as definite (meaning the rule of prohibition is clear), and thus the prohibition of a thing comparatively to the chain is very clear."

From here, the basis of the presumption of those who say it is permissible is very clear. In our knowledge, there is neither any contradiction nor any evidence of this thing or chain being permissible from the Fatawa of Aala Hazrat Azeemul Barkat.

For the sake of argument, if there was any contradiction, then, to turn back towards those clarifications is necessary, as they themselves are fortified and clear from any doubt. And from whichever statement going contrary to it is doubtful, then to clarify it is necessary and to show similarity is necessary.

Thus, if in "At Teebul Wajeez" on the issue of the discussion of Imam Shaami, about whether it was part of clothing or just linked (part) of the chain, Aala Hazrat said, "Abstinence is Oola (Best). One should protect one self from it."

Now in clarifying this statement, it must be mentioned that there is doubt in it being permissible so that there may be no contradiction to the other decree (by him). In some cases, the word Oola (Best) or word with the similar meaning is used on waajib (compulsory).

However, it has been mentioned in Inaaya volume 1 page 242 as follows:

وكذلك ان صلى على النبي ﷺ يستمعون و
ينصتون سأل أبو يوسف أبا حنيفة رحمهما الله
إذا ذكر الامام هل يذكرون ويصلون على النبي
ﷺ قال أحب الى أن يستمعوا وينصتوا ولم يقل
لا يذكرون ولا يصلون فقد أحسن في العبارة و
احتشم من أن يقول لا يذكرون ولا يصلون على
النبي ﷺ وانما كان الاستماع والانصات
احب لان ذكر الله والصلوة على النبي عليه
السلام ليس بفرض واستماع الخطبة فرض

"In the same way, if the Khateeb reads Durood on the Prophet (Sall Allaho Alaihi wa Sallam), it is necessary for the people to listen and remain silent. Imam Abu Yusuf asked Imam Azam that if the Imam makes Zikr (reads), then can the muqtadi (follower) also make Zikr and send salutations on Nabi (alaihis salaatu was salaam). Imam Azam stated, 'I like this that they remain silent and listen to the sermon.' Imam Azam did not say this, that they should not make the Zikr or read the Durood, thus in this manner, he presented a very nice way of interpretation and he protected himself from saying that one should not read the Zikr and send Durood and he liked that one should be quiet and listen. as it is not Fard to make the Zikr of Allah and send Durood upon the Prophet (Sall Allaho Alaihi wa Sallam) during the sermon for the congregation), but to listen to the khutba is Fard."

It is also mentioned as follows in Jawhira Nayira volume 2, page 260:

وينبغي ان يكون قدر فضة الخاتم مثقالاً ولا
يزاد عليه وقيل لا يبلغ به المئقال

"The silver ring being worn must be one mithqaal according to weight of silver and to have more than this is not allowed and one statement, is that it should not be complete one mithqaal of silver (in other words it should be slightly less)." In this statement also, in place of the word compulsory (waajib), the word **must be** has been used.

Actually it has been mentioned just like this in Fatawa Razvia on the issue of the three colours in Muharram: "Muslims must abstain from wearing three colours during the ten days of Muharram, i.e. green, red and black. The reason for green is already known and the reason for not wearing red is that nowadays the cursed people wear this out of happiness. Dark blue, dark purple and lilac all fall

under black. Moss green, light green and Pistachio green all fall under the colour green, and other colours that fall under red are rose pink, jujube red and (bright) orange. In other words any colour that resembles these colours. If they are worn (during these days) with intention of mourning or showing happiness then it is haraam and if it just worn ordinarily, then it is to resemble and thus to abstain is best" [Fatawa Razvia, vol 9, page 301]

The differing here in others words "best" and "haraam" seems to actually show that if there is no intention of mourning or showing happiness, then it is permissible to wear and in comparison to "best" it shows that it is fine to wear, whereas in coherence to the statement, how unrelated it is.

This is not something which is hidden from anyone so here definitely the word "best" is not as in preference and also not just in the meaning of mustahab (desirable). Even here in this statement, the word "Chaahiye" (must) is not just in the meaning of mustahab, that it may be regarded in comparison to Waajib (compulsory), but what it actually means is, that even if one does not have this intention (as mentioned above), then too, it is best and compulsory to abstain from resembling them. thus even here, the words **must** and **best** have been used in place of the word compulsory. It is for this reason that it was first mentioned: "The green coloured clothing for the ten days of Muharram is also disallowed to wear as this too is a sign of mourning..... (Until end of actual text)

Maybe there is only one possibility for the permissibility of the chain in the pocket watch. This is in the case when that thing is made from any other metal except gold and silver and the aim or this is not adornment and show but it is for the protection of the watch, it is concealed in the clothing.

In this case if from the words of Aala Hazrat (radi Allahu anhu) the probability of it being permissible is derived, then the support of

this is with only the one possibility (that has been mentioned) and on the same basis by using his words as a support for the point of having uncertainty in his Fatawa, is eradicated, but in the case of the chain watch (which is worn on the hand), this case does not apply, thus to make Qiyaas based on this is not correct as both issues are separate.

WHEN THE QASM OF GHAIRULLAH WILL BE TAKEN

Terminology: Qasm (To take and Oath) - (Ghairullah Anyone other than Allah)

From amongst the signs of Qayaamat, another sign that has been mentioned by the Holy Prophet (Sall Allahu Alaihi wa Sallam) is that the people will take Qasm of ghairullah. To take the Qasm of Ghairullah is disallowed in the Shariat.

It has been mentioned as follows in the Hadith Shareef:

من حلف بغير الله فقد اشرک

"One who takes the Qasm of Ghairullah is a mushrik (Polytheist)"
[Faizul Qadeer, vol 2, page 120]

In other words, he is really regarded as a mushrik if he takes the Qasm of ghairullah with respect like is only unique for Almighty Allah. Taking the Qasm of idols also falls in the same category.

Hazrat Abu Hurairah (radi Allahu anhu) reports, "If one takes an oath and then says, 'I swear by Laat and Uzza, then he should read Kalma-e-Tauheed and if anyone says to his friend, Come, lets gamble, then he must give Sadqa'(T.N: Laat and Uzza are names of idols).

From this part of the Hadith, it has become clear that when one makes a firm intention in the heart to commit a sin, then this too is sin and to put it into action is a second sin. The command of giving Sadqa is a compensation for that sin by doing this meritorious act (of giving Sadqa)

It has been mentioned in the Hadith Shareef,

الصدقة تطفى غضب الرب كما يطفى الماء النار

"Sadqa extinguishes the fire of Allah's wrath like water puts out fire."
[Tabrani, vol 19, page 145]

In this Hadith, the command that was given of reading La ilaaha il'lal laah consists of two possibilities. One is that a new Muslim, based on his old habits unintentionally by slip of the tongue, swears an oath on the idols, then for him it is very likeable to read "Laa ilaaha il'lal laahu Muhammadur Rasoolullah" It should be read as compensation for the bad words which he said. The second possibility, is that the person really intends the respect of Laa and Uzza and the other idols. In this case, the person will become a murtad (one who has turned away from Islam) and for making a statement against Islam, the person must make Tajdeed-e-Imaan (re-instate his faith) as this is necessary for him and it will be necessary to read the Kalima-e-Tauheed. If in swearing an oath of ghairullah, he had no intention of showing that respect which is Unique to Almighty Allah, then in reality this is not shirk, but in scenario it resembles the manner of the polytheist and it is on this basis, the law of shirk will also apply here and as a way of reprimanding and being strict, the one charged with this, will also be considered a mushrik. In this case, the meaning of this is that such a person acted in the manner of the mushriks. To swear an oath on the nasl (family lineage) of your father, grandfather or son with boasting and glorifying this, is also in the same category, just as it was common during the days of ignorance. This too has been disallowed in the Hadith.

I (Taajush Shariah) say, "From the manner of my discourse, it has been made clear that this statement of the Prophet (Sall Allahu Alaihi wa Sallam)

افلح و ابيه ان صدق

"This person has reached salvation if the oath of his father is true", which he made to a certain Bedouin, does not fall under the category of being forbidden, but it was said to show its permissibility.

It is as if the Holy Prophet (Sall Allahu Alaihi wa Sallam), is showing through this statement of his, that it is not impermissible to swear an oath on the name of your father, as long as it is not with boastfulness as it used to be the tradition in the days of ignorance, and there should also be no excessive show of respect in it as this too is disallowed. One possibility is this that it is done at such a point where ones word needs to show the strength of his word or to caution someone with this statement which he is making. In this case as well, it will not cause the ruling of shirk to be applicable.

Important Note: In Shariat, Ghairullah here refers to all those things that have no connection to Allah Almighty and the Holy Prophet (Sall Allahu Alaihi wa Sallam). In Shariat, there is no reverence for them and neither are they allowed to be respected (such as idols etc.). Nabis, Rasool, Kaaba, Angels will not be regarded as ghairullah in the category of ghairullah in this context (even though in the section of Halaf, they too are regarded as ghairullah but in context with what is explained above, they are not regarded as ghairullah here) for according to Shariat, we have been commanded to respect them.

In this, it should be noted that Almighty Allah has commanded their respect, thus to respect them, is to respect Almighty Allah. To swear an oath in their name is not haraam, but the Ulama have on

the basis of caution, also mentioned that to take their Qasm is Makrooh, but this has even been disallowed in the Hadith. Qasm-e-Shar'i (A Qasm as regarded a Qasm in Shariat) is where the kafaarah (compensation) is necessary is that Qasm of Allah which is taken on the being of Allah or one swears on the attributes of Allah in a mutual way.

The Qasm of ghairullah is not regarded as Qasm-e-Shar'i. The Ulama have mentioned, "If one regards swearing an oath of ghairullah as Qasm-e-Shar'i and they think that to fulfil such an oath is necessary, in such a case, the person will become a Kaafir."

Imam Raazi has mentioned: "I fear that the person who says, 'I swear by my life or I swear by your (1) life' will be plunged into kufr and yet people say these words very commonly. If this was not so (that it was so common), then I would have said it to be shirk."

From this statement of Imam Raazi it has become evident that on the basis of a Qasm being Qasm-e-Shar'i, there are two statements of the Ulama:

In one, the person is absolutely regarded as a Kaafir and in the second there is the fear of him becoming a Kaafir. The second statement is based on the way of the predecessors who exercised caution and their way is on good authority and reliable, which will be explained further in detail as we proceed.

Footnotes: (1) Today people swear oaths by saying, 'I swear by you or I swear on your life' and they have made this very common, whereas there is no benefit to them in taking such qasm, and Imam Raazi (radi Allahu anhu) has mentioned that such kind of qasm is closer to kufr. Some people on every little thing say, "If I do not do certain thing etc. then may such and such a thing happen to me" Some even say things like, (If I do not do this) then I will be deprived from the intercession of the Prophet (Sall Allahu alaihi Wa Sallam) or if I don't do this, then my son will die or I will become a leper." Such people should learn a lesson from that which has been mentioned in the discussion on this topic. (Farooqi)

I (Taajush Shariah) say that this is if the person who swears the oath regards it as Qasm-e-Shar'i and if he regards the fulfilling of it necessary and he assumes that if he does not fulfil the oath, then he has to compensate, like some ignorant people who swear an oath on their children and then think it is necessary to fulfil it, and they feel that it is necessary to give kafaarah if it is not fulfilled.

If this is not the case, in other words, the person swearing the oath did not regard it as Qasm-e-Shar'i and does not intend it for showing excessive respect then this is not applicable for him.

In this Hadith where it has been mentioned about those who take Qasm of Ghairullah to be mushrik, the condition of that person is also clear, who just takes an oath like this, "Then I (will become) (Allah forbid) a Jew or Christian or I will release myself and be disappointed with society of Islam." To take such an oath is strictly haraam and an evil action and the end result of this is kufr.

Some Ulama have absolutely regarded one who says this as a Kaafir, but the correct view is that which has been (already) explained above.

Some of the Ulama regard a person who says such words to be absolutely a kaafir, but the correct ruling in this case is that which has been mentioned in the statement **من خلف بغير الله فقد اشرك**

In other words, one who takes the oath of ghairullah is a mushrik. In supporting this, there are also numerous other Ahadith. It has been mentioned in Mishkaat Shareef as follows:

من قال انى برئى من الاسلام فان كان كاذبا فهو كما قال

In other words, "One who takes the Qasm of any other religion except Islam, even though he is taking a false Qasm, then he is just as he has said." [Mirkaat Sharah Mishkaat, vol 6, page 581]

example, he says, If he does such and such a thing, then he will be a Jew or Christian or he will be disappointed with the Deen-e-Islam or that he will have nothing to do with the Prophet of Islam or with the Quran and the condition was such that he had taken a false Qasm, and he does what he needed to do, since the reason for taking the Qasm was not to do that thing then for the Qasm to be true, he should not do those things which he took a Qasm of not doing and if he does those things, he will be regarded as a liar. It has been mentioned concerning such a person, that he is just as he has mentioned, in other words he is a Jew, a Christian and out of Islam. The apparent meaning of this Hadith, is that one who takes such an oath will become a Kaafir, in the context that he gave reverence to kufr and disregarded the reverence of Islam. [Ash'atul Lam'aat Sharah Mishkaat, vol 3, page 211]

Some Ulama have taken what is apparent in the Hadith and have decreed such a person absolutely a Kaafir and some Ulama have mentioned that the intention of this Qasm is that the said person is rebuking his nafs and is exaggerating his denunciation. Thus, according to us, as long as he does not break his Qasm, just by that statement, he will not become a Kaafir. In the same way, if he used a action relating to past tense to show that his words of leaving Islam is pending, then the predecessors have not labelled him a Kaafir and according to some Mashaaikh, he will be regarded as a Kaafir. The correct view is that in the said case he will not be absolutely regarded as a Kaafir, because a person becomes a Kaafir by believing in kufr and from this, it is evident that his intention was to rebuke his nafs when he makes the command based on an action in the future or he emphasizes the issue of leaving (the religion) in a way, as if, to make believe. This, is in the case that the action is suspended on the past, in other words, he wants to show that this action of him becoming a Jew or Christian or being disillusioned with Islam is completely Makrooh and disliked by him. It is for this reason that he left such a thing suspended to threaten himself, in other words, that which is a defect and is disallowed.

I (Taajush Shariah) say, The second statement that Hazrat Sheikh Abdul Haq Muhadith Dehlvi has mentioned in this section, is the statement of the cautious personalities which is on the way of the predecessors and their way is this, that they do not give the decree of kufr just on what seems evident and they take caution to the slightest thing in the statement that stops (the rule of) kufr from being applied and until the intention of the person in question is not made apparent, they abstain from decreeing him a Kaafir and that reason which holds these Ulama back from giving the law of kufr against such a person, is evident from the Hadith, wherein it has been mentioned, "If he is untrue in this Qasm then it is just as he has mentioned."

The clear meaning of this, is that if he is true in that Qasm and he did not make the intention of the meaning of kufr in the beginning (in other words regarding becoming a Jew or Christian, and now to be pleased with this) then he is not as he said, and the explanation of this probability clear in the second Hadith which is narrated by Hazrat Buraida (radi Allahu anhu), that the Prophet (Sall Allahu Alaihi wa Sallam) said, "One who says this, that he is free of Islam (If he does this) then he is a he has said and if he is true in this Qasm, then he will not remain in Islam with sin and in peace."

Imam Qaadi Iyaaz (rahmatullahi alaihi) says that the apparent meaning of this Hadith is this, that through his Qasm, the condition of his Islam will become clear and he will become just as he has said and there is also the possibility that he leaves the issue of becoming Kaafir pending the breaking of his Qasm. The proof of this, is that Hadith which Hazrat Buraidah reported that the Prophet (Sall Allahu Alaihi wa Sallam) said,

من قال انى برئى من الاسلام فان كان كاذبا فهو كما قال

"Whoso ever said, that he is released from Islam and if he is false in his oath, then he is just as he has said." [Mishkaat Shareef, pages 296/297]

Possibly the intention of the one saying this is to reprimand his nafs and rebuke it strongly and not this, that the command be given that he has already become a Jew or he has left Islam already. In reality what he really is saying, is that he will be worthy of the same punishment as a Jew is deserving of and the example of this, is the statement of the Prophet (Sall Allahu Alaihi wa Sallam):

من ترك الصلاة متعمداً فقد كفر

"One who intentionally leaves out his Salaah, has become a Kaafir" (In other words he is deserving of the punishment of a Kaafir) [Jaame Sagheer Ma' Faizul Qadeer, vol 6, page 102]

Hazrat Imam Qaadi Iyaaz (rahmatullahi alaihi) has also presented two views here, like Sheikh Abdul Haq Muhadith Dehlvi, but he did not take as absolute any one statement, but however, he presented the reasons and explanation of the second statement, which clarifies that he too regards the second statement as authentic, that the person in question is not decreed a Kaafir, but on breaking of the oath based on the certainty of being pleased with kufr, he will become a Kaafir and this is the apparent benefit of the Hadith, that the Hadith has left his issue of being out of Islam pending until he lies. Now in this discussion, this has not only been clarified by the statements of the Ulama, but also through the Hadith, that if a Muslim says something and there are numerous probabilities in what he has said which demand his kufr and there is one reason that points to his Islam, then it is necessary upon us to direct our attention towards that one reason and until such time these probabilities remain established, we should not say a Muslim to be a Kaafir. It is for this reason that it has been mentioned in Raddul Muhtaar as follows:

لا يفتى بكفر مسلم ان امكن حمل

كلامه على محمل حسن او كان في كفره

اختلاف ولو كان ذلك رواية ضعيفة

"The Fatwa will not be given of a Muslim becoming a Kaafir as long the possibility is there of taking his statements and actions on a good side, or if there is ikhtilaaf (difference / doubt) in his kufr, even though the related narration is weak," [Raddul Muhtaar, vol 4, page 229/230]

Again, I (Taajush Shariah) must say. From our statements that have just been mentioned, from them, it is evident that the Hadith has clarified that the person in question will only be regarded as Kaafir if he breaks the Qasm, and not that he is already a Kaafir and in this case, the apparent meaning of the Hadith is also with those who regard the second statement (as authentic) and the absolute kufr of the one in question must be with care until the claim is true.

If this is accepted in its apparentness, then the only time that the person can be regarded as Kaafir, when the probability of the apparent meaning which is regarded as the intended one and is clearly evident. And if the context of the statement is common or any other context is established to show that the person who made the statement did not take the actual kufr meaning of what was said, then this will not have that probability and it will be regarded apparently stopped. There are numerous examples of this.

In general discussions, people say, "The spring season has caused the vegetation to grow. The Leader saved me. This is the curable treatment of this illness. This poison is a killer" In all these examples, the Imaan of the believer, and actually all are witness of the fact that the actual meaning is not that which is evident from the words used, but in all these examples, all have been authorized, that the belief of Mo'min that the One who truly causes everything to happen is Allah Almighty and all these things did not happen by themselves, but they are means that have been created by Allah and Allah has blessed these things with the effect of causing these things to happen.

This is the cruelty of the Wahabis, and they shut their eyes from the general idioms (figures of speech) that even the ordinary Muslims are aware of, but what they (Wahabis) do, is that they say it to be shirk when the Muslims ask help and assistance from the Awliyah and even when we ask from the Nabis and the secret behind this, is that leave alone the Awliyah, they regard the respecting of the Prophet (Sall Allahu Alaihi wa Sallam) as shirk, just as it has been apparent in perusing "Taqweeyatul Imaan" (book full of corrupt beliefs written by Ismail Dehlvi who was a corrupt wahabi). It is regarding them that Aala Hazrat Azeemul Barkat (radi Allahu anhu) says,

شُرک ٹھہرے جس میں تعظیم رسول
اس برے مذہب پہ لعنت کیجئے

**Shirk Tahre Jis me Taazeem-e-Rasool
Us Bure Mazhab pe laa'nat kijiye**

Now, let us go back to the apparent law at discussion and let us keep the above mentioned discourse in mind. By the intention of the person in question being pending based on him rebuking and threatening his nafs and warning himself about the stern punishment, emphasis of restraint and abstinence is commanded, and it is known as a common habit then in this instance, the apparent meaning where the absolute meaning of kufr is mentioned is not probable or the actual intention, but is completely obsolete and on its basis it is not only apparent but more than apparent that it is this which is intended which is commonly said and that which is the way and habit.

Thus, as long as the one in question does not break the Qasm, he will not be regarded as a Kaafir. It must however be mentioned that to take such a Qasm is strictly abominable and forbidden and Tauba (repenting) is necessary upon the person who made the said statement.

It has been mentioned in Durr-e-Mukhtar, vol 4, page 246 / 247 as follows:

فيكون كفر اتفاقا يطل العمل والنكاح واولاده
اولاد الزنا وما فيه خلاف يومر بالاستغفار والتوبة
وتجديد النكاح (اي تجديد الاسلام و تجديد
النكاح)

"That which is agreed upon to be kufr, makes actions and Nikah invalid and the children of such a person are regarded as children of adultery and for that person in whose kufr there is difference of opinion, then such a person must make Tauba (Tajdeed-e-Imaan i.e. re-instate his belief/faith) and he must have his Nikah renewed."

As for the issue of whether there is kafaarah on him if he breaks the oath, if he had made the oath pending on something in the future. The example is to forbid something which is already allowed upon you. In other words, it is to make something that is lawful for you haraam by taking an oath. Almighty Allah said to His Nabi (Sall Allahu Alaihi wa Sallam),

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ

"O informer of the unseen (Nabi)! Why do you make forbidden upon yourself that which Allah has made halaal for you." [Surah Tahreem, Part 28, verse 1]

Sayyid-e-Aalam (Sall Allahu Alaihi wa Sallam) was at the home of Hazrat Ummul Mo'mineen Hafsa (radi Allahu anha). She took the Prophet's (Sall Allahu Alaihi wa Sallam) permission and went to visit her ailing father, Hazrat Umar (radi Allahu anhu). The Prophet (Sall Allahu Alaihi wa Sallam) gave Hazrat Maaria Qibtiya (radi Allahu anha) the opportunity to serve him. This made Hazrat Hafsa displeased. To make her feel comfortable, the Holy Prophet (Sall Allahu Alaihi wa Sallam), said 'I have made Maaria haraam upon myself and I give you glad tidings that after me, the Leaders of the

Ummat will be Hazrat Abu Bakr and Hazrat Umar (radi Allahu anhum). She was very pleased when she heard this and related it all to Hazrat Aisha (radi Allahu anha). On the basis of this, the following verse was revealed,

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ

"Verily Allah has fixed for you the compensation for your Oaths."

[Part 28, Surah Tahreem, verse 2, Kanzul Imaan]

In the same way, here too the oath was taken and it was said, If you do a certain thing, then he is a Jew or a Christian. He made that which was lawful haraam upon himself, based on faith, thus in the case of breaking the oath, here too he will have to give kafaarah. That is only if an oath was taken on some action to fulfil in the future and if the person takes such an oath on an action in the past and if the person lies in that Qasm then in that case, there is no kafaarah. All he needs to do, is make Tauba and as a precaution, it is necessary that he should make Tajdeed-e-Imaan (re-state his faith) and have his Nikah renewed.

This type of Qasm in the general terminology of Shariah is known as "Yameen-e-Ghumooz" and even in this, as per the earlier type, there are two views. The first view is that the person is absolutely Kaafir and this is on what has been apparently mentioned in the Hadith where it says If he was telling a lie (Until the end of Hadith). This view is a strict one and the second view is that if he only intended the oath, then he will not become Kaafir.

Up to this point, we have only discussed two categories of Qasm. The third category is called "Yameen-e-Lugw" in other words to take an oath on something after being misinformed and the situation is actually contrary to what he was made to understand. For example, he says, 'By Allah, I did not talk to Zaid' 'By Allah, I entered the house.' The ruling regarding this is that there is no sin upon him and he does not have to give kafaarah.

Almighty Allah says,

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ
بِمَا عَقَّدْتُمُ الْأَيْمَانَ

Allah does not seize you based on the oaths you take on misconception. Yes, He seizes you for those oaths which you take with conviction." [Surah Ma'idah, Part 7, verse 89, Kanzul Imaan]

Up to here the issue of taking Qasm of ghairullah has been explained and has now been concluded. It must be noted that even to take Qasm on the names and attributes of Allah is something that one should be very cautious about. Thus one should not do this too much as well. It has been mentioned as follows in the Hadith Shareef:

من كان حالفاً فليحلف بالله أولي صمت

"When one intends to take a Qasm, then he should take the Qasm of Allah or remain silent." [Faizul Qadeer, vol 6, 207]

Abstain from taking a Qasm in Allah's name in most issues and it is of utmost importance to protect the name of Allah from common use and to take the Qasm in Allah's name too often, is to be impudent and fearless.

It is for this reason that the Quran has commanded:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

"And do not make Allah the aim of your Oaths"
[Surah Baqrah, Part 2, verse 224, Kanzul Imaan]

The Mufasireen (commentators) have said that the meaning of this verse is that we should not make the name of Allah the target of our Qasms and we should not make the use of Allah's name (as Qasm) common and you will become pious if you seldom take the Qasm of Allah and when you abstain from sins, your oaths will be less frequent. Frequently swearing oaths takes one away from goodness and piety and it draws you towards sinning and fearlessness in the Court of Allah. Thus, Allama Jasaas Raazi says:

فالمعنى لا تعترضوا اسم الله وتبدلوه في كل شيء
 لان تبرؤا اذا حلفتم وتتقوا المأثم فيها اذا قلت ايمانكم
 لان كثرتها تبعد من البر والتقوى وتقرب من المأثم
 والجرأة على الله تعالى

The meaning here is that Almighty Allah forbids you from swearing an oath often and (by doing this) He is keeping you protected from fearlessness. Thus, there is goodness and piety in abstaining from it and there is your improvement in this.

WHEN PEOPLE WILL COME FORWARD TO GIVE TESTIMONY WITHOUT BEING ASKED

In other words they will give false testimony, just as it has been mentioned in Majma'ul Bihaarul Anwaar as follows:

يأتى قوم يشهدون ولا يستشهدون هذا عام فيمن
 يودى الشهادة قبل أن يطلبها صاحب الحق فلا
 يقبل، وما قبله خاص، قيل: هم الذين يشهدون
 بالباطل

A nation will come, whose people will give testimony and yet they will not be asked to testify. This is common in this, that they will give the testimony before being asked by the true person. This will not be accepted and it must be noted that they will particularly go forward (without being summoned). It has been mentioned that the persons being discussed here, are those who will give false testimony. [Majma'ul Bihaarul Anwaar, vol 1, page 270]

The time and environment is such. (1a)

WHEN THAT WHICH IS VESTED IN A TRUST IS REGARDED AS INHERITANCE

This refers to those who become wealthy through the inheritance of their fathers and grandfathers. They will become self appointed leaders of the Muslim territories and their affairs, without the blessing of the elders and the people of knowledge, who are the true administrators. Without any difficulty and with gladness they will be supported. Such people should not be asked for advice and neither are these wealthy ones who sit there worthy (of this position) (1b). This is not accepted in the Shariat and those people also fall in the same category, who are chosen without the consent of the people of knowledge and the legal administrators. The legal administrators are more worthy than those that have got themselves elected. (Footnote for 1b on next page)

Footnotes: (1a) It is mentioned in Hadith-e-Paak that the Prophet (Sall Allahu alaihi Wa Sallam) said,

خير ايام قرنى ثم الذين يلونهم ثم الذين يلونهم ثم يغشوا
الكذب حتى يشهدوا رجل ولا يشهد ولا يستحلف الرجل ولا يستحلف

“The best era is my era, then the era that is closest to that, followed by the one closest to that, then lies will be in abundance until people will give testimony without being asked to testify and people will take a Halaf (Oath) without being asked to take an oath.” [Tirmizi Shareef, vol 2, page 54] (Farooqi)

There is a Hadith quoted in Majma'ul Bihaar and the crux of that Hadith is this: There is no person more treacherous than the one who is appointed by people without this appointment being verified by the People of Opinion (The True Administrators).

That which is mentioned in this Hadith can be seen in a few places even today. Thus, there is no need to give a detailed explanation of this. Those people also fall under this category, who become the successors of the pious servants of Allah, just based on inheriting this and without being properly appointed as per the Shariat are also deserving of what has been mentioned in the Hadith. This too has become common and can be clearly seen presently. (1)

WHEN MALES WILL BE INTIMATE WITH MALES AND FEMALES WITH FEMALES

This has been explained in detail in the second Hadith which Khateeb and ibn Asaakir have narrated from Hazrat Waasila and Hazrat Anas (radi Allahu anhum), that the Holy Prophet (Sall Allahu Alaihi wa Sallam) said, "The world will not come to an end until such time when males will become intimate with males and females will become intimate with females and السحاق, when females will be completely intimate with females and commit adultery with one another. The words of the Hadith which has been quoted in Kanzul Umaal, vol 14, page 226 is as follows:

لا تذهب الدنيا حتى يستغنى النساء بالنساء و
الرجال بالرجال، والسحاق زنا النساء فيما بينهن

Footnotes: (1) It has been mentioned in the Hadith-e-Paak as follows:

إذا وُجد الأمر إلى الخلفاء أو القضاء أو الأمانة

من ليس بأهل فانتظر الساعة

"When work (responsibilities) such as khilaafat or judicial issues or control of affairs are given in the care of the incapable then wait for Qayaamat." [Majma'ul Bihaar, vol 1, page 101] (Farooqi)

The third Hadith is narrated from Hazrat Ubai. He says, "We have been informed that in the latter of this Ummah, close to Qayaamat, some things will become apparent. From amongst these things, it has been mentioned that men will have intercourse with their wives and servants from the rear (anus) (1) And this is from amongst those actions which Allah and His Rasool (Sall Allahu Alaihi wa Sallam) have made Haraam and the wrath of Allah and His Rasool (Sall Allahu Alaihi wa Sallam) is on this and in the same category is the issue of men having intercourse with men (2) and this too is from those actions which Allah and His Rasool (Sall Allahu Alaihi wa Sallam) have made haraam. From this category is also the issue of females having sexual intimacy with females (3) and this action is also from that which Almighty Allah and His Rasool (Sall Allahu Alaihi wa Sallam) have made haraam and this invokes the displeasure of Allah and His Rasool (Sall Allahu Alaihi wa Sallam)..... (Until End of Hadith)

Footnotes: (1) Nowadays this disease is common in western countries like America etc. Those who do this, try to prove what they do as correct by saying that they are married to their wives and thus her entire body is halaal upon the husband. In places where this is common, the females there even allow this sinful act to take place and invite it, whereas it is totally haraam. Those who do this are very sinful and deserving of the wrath of Allah. It is waajib (compulsory) for them to repent from this behaviour and totally abstain from this)

The Holy Prophet (Sall Allahu alaihi Wa Sallam) said,

من أتى حائضاً أو امرأة في دبرها فقد كفر بما أنزل على محمد صلى الله تعالى عليه وسلم

"That person who has intercourse with his wife during her menstruation and from behind (anus), verily he has made kufr with that which has been revealed upon Muhammad (Sall Allahu alaihi Wa Sallam) [Alhkaamul Quraan, vol 1, page 353]

(2) This is such a sinful and na paak action that if all those homosexuals have to bathe in all the seas, then too they will not be truly pure. The Prophet (Sall Allahu alaihi Wa Sallam) said, "Almighty Allah will turn a person who commits homosexuality into a swine in his grave and fire is entered into his nostrils and it continues exiting from his rear." [Nuzhatul Majaalis, vol 2, page 62]

(3) Just as homosexuality in males is on the increase, lesbianism is increasing amongst females and the amazing thing is that in many European countries it is regarded as a legal right of a person and in these countries males and females are boldly marrying one another in courts under the "Same Sex Marriage Act". This too shows the statement of the Prophet (Sall Allahu alaihi Wa Sallam) being absolutely correct, word for word. (Farooqi)

عن ابى قال قيل لنا أشياء تكون فى آخر هذه
الامة عند اقتراب الساعة فمنها نكاح الرجل
امراته وامته فى دبرها وذلك مما حرم الله ورسوله
ويمقت الله عليه ورسوله ومنها نكاح الرجل
الرجل وذلك مما حرم الله عليه ورسوله ومنها
نكاح المرأة المرأة وذلك مما حرم الله ورسوله
ويمقت الله عليه ورسوله صلى الله عليه وسلم

Conclusion

From amongst the signs of the coming of Qayaamat that the Holy Prophet (Sall Allaho Alaihi wa Sallam) has mentioned, most of these signs have become apparent and what we see for our self is testimony to this. All the signs that are still to happen will definitely take place. (And Almighty Allah Knows)

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6. SUNAN IBN MAJAH
7. SUNAN ABU DAWOOD
8. TIRMIZI SHAREEF
9. TAYSEER SHARH JAAME SAGHIR
10. FAIZUL QADEER
11. TIBRANI
12. MIRKAAT SHARAH MISHKAT
13. ASHATUL LAM'AAT SH MISHKAT
14. HAAKIM MUSTADRAK
15. MAJMA'UL BIHAAR
16. MAJMA'UZ ZAWAID
17. KANZUL UMAAL
18. TARGHEEB WA TARHEEB
19. AL LAA'YUL MAS'NOOA
20. TAFSEER DURR MANSOOR
21. TAFSEER KHAAZIN
22. TAFSEER KABEER
23. HAASHIA SAAWI
24. AHKAAMUL QURAN
25. ITQAN FI ULOOMIL QURAN
26. RADDUL MUHTAAR
27. DURR-E-MUKHTAR
28. FATAWA RAZVIYAH
29. AT TEEB AL WAJEEZ
30. BAHAR-E-SHARIAT
31. NUZHATUL MAJALIS

THE WORD OF ALLAH

IMAM MUHAMMAD BIN ISMAIL BUKHARI
 IMAM ABUL HUSSAIN MUSLIM BIN HUIJAJ
 IMAM SHEIKH WALI'UDDIN TABREZI
 IMAM ABU ABDULLAH AHMED IBN HAMBAL
 IMAM ABU ABDULLAH BIN YAZID QAZWINI
 IMAM SULAIMAN BIN ASH'AT ABU DAWOOD
 IMAM ABU ESA MUHAMMED BIN ESA TIRMIZI
 IMAM ZAINUL AABIDEEN ABDUR RAOF MANAWI
 IMAM ZAINUL AABIDEEN ABDUR RAOF MANAWI
 IMAM ABUL QASIM SULAIMAN AHMED TIBRANI
 IMAM NOORUDEEN AL MARUF MULLA ALI
 ALLAMA SHEIKH ABDUL HAQ MUHADITH DEHLVI
 IMAM ABU ABDULLAH HAAKIM NAIAPURI
 ALLAMA MUHAMMAD TAHIR SIDIQI HINDI
 ALLAMA NOORUDEEN ALI BIN ABU BAKR HAISMI
 ALLAMA ALAUDEEN MUTTAQI HINDI
 IMAM ZAKI'UDEEN ABDUL AZEEM MUNZIRI
 JALALUDEEN ABDUR RAHMAAN SUYUTI
 HAAFIZ KABIR JALALUDEEN SUYUTI
 ALLAMA ALAUDEEN ALMAROOF BI KHAAZIN
 ALLAMA ABU ABDULLAH FAKHRUDEEN RAAZI
 ALLAMA AHMED BIN MUHAMMAD SAAWI KHALOTI
 ALLAMA ABU BAKR AHMED JASAAS RAAZI
 IMAM JALALUDEEN ABUR RAHMAAN SUYUTI
 ALLAMA MUHAMMAD AMIN IBN ABIDEEN SHAAMI
 ALLAMA ALAUDEEN KHASKFI
 IMAM AHMED RAZA KHAN QAADRI BARELVI
 IMAM AHMED RAZA KHAN QAADRI BARELVI
 SADRUSH SHARIAH ALLAMA AMJAD ALIAZMI
 IMAM ABDUR RAHMAAN SAFURI SHAAFI

**Remain Steadfast On The Path
 Of The Ahle Sunnat Wa Jamaat.**

**Protect Your Imaan And The Imaan
 Of Your Family From The Thieves Of Imaan,
 i.e. The Non-sunnis Who Try To Come To
 You In The Guise Of Being Muslims. Love The
 Sahaba-e-Kiraam, and Stay Away From Those
 Who Slander The Companions Of The Prophet
 (Sall Allaho Alaihi Wasallam)**

DEDICATED TO

**KHALIFATUL MUSLIMEEN
AMEERULMO'MINEEN
HAZRAT SAYYIDUNA**

**ABU BAKR SIDDIQUE
(RADI ALLAHU ANHU)**

*May Almighty Allah bless us with the love
for the Sahaba of the Holy Prophet
(Sall Allaho alaihi wasallam)*

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ON THE OCCASION OF
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WHICH WAS HELD AT THE
LODGE GROVE SUNNI MUSJID
ON FRIDAY 29th JULY 2005**



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